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CAMPUS UNREST: SOME CHARACTERISTICS, CAUSES AND CURES

by JOHN ALEXANDER *

Campus unrest today is a complex affair. Citizens oversimplify it by drawing a line separating students from faculty and then concluding that the unrest is something like civil war across that line. A more accurate diagram can be drawn by constructing a horizontal line (separating faculty from students) and two vertical lines across it. This gives three categories of students and three categories of faculty.

Let's identify the right-hand third as "inactivists." This, in my judgment, is the largest of the three and includes both students and faculty who are doing little if anything to accomplish change on the campus. Some are satisfied with things as they are; others are dissatisfied, but they are unified by the fact that they are uninvolved when it comes to efforts to produce change.

The middle third contains the "law-abiding activists." They are dissatisfied and want change. They operate within the rules of the school and the laws of the community. There are both students and faculty in this column.

The left-hand third contains the "radicals." They want change, they want it now and will resort to any means both legal and illegal to reach their ends. Indeed, the end justifies the means. There are

radical faculty as well as radical students.

The strife is primarily between the radicals and the others. Most frequently it pits students against faculty; but many a time we find faculty fighting faculty, students fighting students, and both fighting the police or disrupting the community.

The plot thickens when we introduce administrators into the picture along with faculty and students. Again, it is possible to identify administrators in each of the three categories.

Another characteristic of campus unrest is its locus primarily in the College of Letters and Science. Take any of the schools where disruptions are occurring: where is the primary explosion? College of Agriculture? College of Engineering? Medical School? School of Business? College of Education? Law School? No. Perment brews basically in the College of Letters and Science.

Again most of the radical malcontents are undergraduates. Admittedly, a large number of grad students are in the mix, and many of them are sparkplugs; but these grads could not generate very much upheaval were it not for a large number of unhappy undergrads in L and S. And at many a school the undergrads themselves are the sparkplugs.

Radical students today are not the flunkers. This is not a movement of under-achievers who are angry because of low grades; most of them are intelligent and some are brilliant.

Many other characteristics could be cited, but there is room here

for only one more: in some of these upheavals, outside elements have played a significant part. In more than one campus demonstration there have been demonstrators who were neither students nor faculty. And in some instances, there have been demonstrators who were not even members of the locale but appeared to have been "imported" from elsewhere to participate in the demonstration.

CAUSES

What are the causes behind campus unrest today? There is no simple answer. The causes are more complex than the characteristics. I find it helpful to classify these causes into four major categories and build them into a structure something like layer cake. Let's call the top layer "surfacial causes," the next one "underlying causes," the third "basic causes," and the bottom one, "the root causes." The number of factors per layer decreases downward from many in the surficial cluster to just one at the bottom. The thesis herein is that campus unrest cannot be understood apart from the surficial factors, that these cannot be understood independent of the underlying forces, that these in turn would have little significance were it not for the basic causes which in turn are explained by a root cause at the base of the whole construct.

Surfacial Causes. Notice that the term is not "superficial." These factors are significant, some of them desperately important, but I do not believe that any one — or all — of them could produce campus rebellions were it not for factors in the three layers be-

neath. Several surficial causes can be cited.

The Viet Nam War is one. Yet if this war ended next month, campus unrest would continue because of the underlying causes which cannot be corrected by government decisions.

The threat of the draft upsets many a collegian. I believe that fewer collegians would respond to agitation if their future's security were not threatened in this fashion. (Whether or not the draft in itself is good or bad is not the question here).

Recruiting by the Dow Chemical Company and other militarily-connected organizations is cited by some as a factor triggering off upheavals.

The presence of radicals in the student body and on the faculty is cited by some as a cause. I recognize this factor; however, I do not believe these few radicals could generate much reaction were there not among the non-radicals a milieu of discontent with society in general and the university in particular.

Influence of outside agitators is another factor, but again I do not believe these people could get very far in disrupting a campus were it not for the milieu just mentioned.

Student housing for some students leaves a lot to be desired. Some of it is poor in quality. Some is excessive in price.

Food service at some schools is another cause for complaint. There is increasing complaint about poor teaching. Too many teachers have too little time for students and seem to imply "College teaching would be a good occupation if it weren't for the students."

The student/faculty ration is too high for those faculty who desire to do a good job of teaching. In the 1930's such a teacher might have had 20 students in a class; today there might be ten times that number.

The grading system annoys some people who cite it as a grievance.

Another factor is absence of much opportunity for students to have a voice in the school's selection of faculty members and in their subsequent promotion and salary increases.

In a few instances students are restive in part because they "burned out their bearings" in high school. Some high schools put so much pressure on their students that they enter college in a state of fatigue.

The absence of Black Studies Programs is, according to some, a causal factor behind campus riots.

A fear of the future — uncertainty as to what lies ahead — makes some students edgy and open to stimuli which produce unrest.

Boredom. I would like to suggest, although I cannot prove, that boredom is one of the more important surficial causes. Bored students generally show interest in anything new, out-of-the-ordinary, and exciting. Campus demonstrations and riots qualify. Last year a well-organized demonstration at the University of Wisconsin saw a dozen different demonstrations going on simultaneously in different sectors of the campus. Each consisted of a large number of students marching in a circle, handing out leaflets to passersby and chanting "On strike, shut it down." The leaflets said

Canadian Chr. Ref. Church sent Telegram to the Prime Minister

The Committee of the Canadian Council of Chr. Ref. Churches for Contact with the Government has sent the following telegram to Prime Minister Trudeau:

As our nation trembles in agony we pray that the Government will wield its God-given sword of justice with firmness, but also with compassion and mercy. We deplore the brutal death of Mr. Laporte and pray that God will comfort his family and all who mourn. While we support the decisive measures taken against the revolutionaries we also implore the Government to take equally decisive action to right the wrongs, injustices and discriminatory practices that foster the revolutionary spirit. Citizens and governments who revolt against God-given directives for life in society and declare their own autonomy foster revolution. God will only bless and preserve our great country in this time of crisis if we together as Government and citizens seek to re-order our society on the basis of God-given principles of justice and liberty.

On behalf of the 14,000 families of the Christian Reformed Church, John A. Olthuis, 9 Charnleigh Court, Rexdale, Ontario.

that the strike had been called because the University had repeatedly spurned attempts by a certain group which was demanding that thirteen changes be made in the treatment of black students. I read the leaflet and then asked one of the marchers if she would discuss the strike with me. With a pleasing smile she quickly agreed. I asked her what the thirteen points were. She smiled rather sheepishly and said she didn't know. I said, "But if you're striking for these things, you surely can identify three or four of them, can't you?" With a smile she shrugged her shoulder. I then asked, "Tell me what some of the attempts were to get the University to consider the thirteen points." Again, she smiled, shrugged her shoulders and said she didn't know. I know that the lead-

ers of that demonstration knew what the demands were; my point here is that boredom is one reason why some students get involved in campus disruptions.

A weak administration and faculty at school after school have permitted upheavals and been a causal factor behind others.

Many students are dissatisfied with themselves, and the earliest way to vent dissatisfaction is to explode against authority.

Another surficial cause is ecological pollution. And there will be new ones appearing from time to time. But I group all of these under the heading of surficial because of my conviction that if all of them were solved we still would have campus unrest.

(To be continued)

A RENEWED CHALLENGE TO PRESERVE CHRISTIAN EDUCATION

by Keith Knight

It is difficult to determine the monetary value of Christian education for today's youth. People are unsure about man's immediate future; nations are threats to other nations; religion is undergoing, as it were, a "reformed reformation".

The importance of creating a stable Christian base for the Canadian society is an undeniable fact. A Christian perspective in politics and family planning is more necessary now than ever before.

This Christian base for a Christian life is offered in the Christian elementary, secondary and post-secondary schools throughout the nation.

Almost each of these schools are experiencing growing pains, the most prevalent of which is in the field of finances. But this, after all, is to be expected since most of these schools are less than 20 years old; barely off of their feet.

A growing need for good, Christian secondary education has arisen within the past few years with hundreds of searching, eager young people simply yearning to become members of the secondary school "family" of scholars.

Once again, the financial struggle to provide a high-quality program which offers a kaleidoscope of courses is tremendous.

Parents are faced with a new challenge in this decade: a challenge to maintain the old Christian

educational system for a new generation following. Several persons who consider themselves pioneers in the initial development of Christian education have families of their own now whose children will be searching for that same Christian guidance during the 1970's as their parents received.

The theme, "Challenge '70", has also been adopted by organizers of a financial drive for Hamilton District Christian High School in Hamilton, Ontario.

Almost 2,000 families are served by this institution which has a current enrolment of 300 students. Persons in this school area in the Niagara Peninsula realize the tremendous blessing which the school has been to their community and their children during the school's 12 years of existence.

A financial drive for \$100,000 will be underway shortly during a three-day blitz, involving more than 200 canvassers. Donations of all sizes are being gratefully accepted.

There is, however, a great danger in the way that several friends of Christian education give. Many, fearful of an unstable economy, value each dollar greatly. This reluctance to give, needless to say, does not aid the cause of Christian education in a monetary sense.

Giving, therefore, requires a sincere act of faith; a conviction that life will go on despite a tight budget.



CANADA'S OLDEST MILITIA UNIT, the Governor-General's Horse Guards, saw a change of command as Lt.-Col. M. B. W. Davis (left) turned his duties over to Lt.-Col. H. K. Forbes. More than 100 members of the regiment paraded in dress blue tunics in the ceremony in the CNE Coliseum attended by Governor-General and Mrs. Roland Michener (at right).



The picture shows the Graduation Program of the Sunflower Club in St. Catharines, Ont., which took place on June 1, 1970 in the Maranatha Christian Reformed Church on Scott Street, St. Catharines.

In the picture you can see 20 girls who were presented with their scarves with the newly earned badges sewn on. In the back row are teachers or Guides as they are called and their helpers. Our club is divided into three sections, the Seedlings, Buds and Flowers.

Our club has really grown in numbers and we now total a membership of 34 girls with 2 Seedling groups, 1 Bud group and 1 Flower group. We have 4 Guides, 4 Helpers (one of whom is a former Sunflower herself) and 2 spare Guides.

The Lord has richly blessed our

club and we hope and pray that He will give us His blessing in the future so that our club may expand and that we as Guides may be used as implements to reach the hearts and spread the Gospel to these girls who do not come from Christian homes.

MISSION AS DEVELOPMENT WORK by J. A. C. Rullman. (An excerpt)

In spite of the much good that schools and medical care and the training of laymen do, they cannot offer renewal. The mission cannot do this either, but it can be the guide that points to Him Who is willing and able and it does this in the proclamation. This is the most beautiful and radical part of all development work. (RES)



From the Mailbox

Dear Editor,

With great interest I read the article of Theodore Plantinga "Toward a Christian foreign policy for Canada" in your issue of October 15, 1970; the main thrust of it requires a larger and more expert comment than I am able to make; I would like, however, to ask one critical question which has bothered me very much since I read this article: why did the author neglect the one area of the first concern of a Christian policy: the relation of the state to the church, or, if you will, to religion in general?

Mr. Plantinga stresses the fact that Canada should recognize Red China. He writes: "Today's precarious world situation is in need of a decision followed by decisive actions. And that decision, I think we would all agree, is that Canada must recognize and learn to live with the Communist world, for it would be suicidal madness for the western world to try to overthrow the present Communist governments."

And again: "The first step toward a Christian foreign policy for Canada, I have argued, is the formal and practical recognition of the reality of Communist rule throughout much of the world."

The author presumes that we all agree on his thesis which he bolsters with the fact of the "suicidal madness" of a nuclear war; and further on with the doctrine of man as an image-bearer of God; but I for one most sincerely disagree.

The question which he did not ask and neither answered, which he totally neglected, was that of the religious situation in Red China; in my view that question is a first-ranking one, are not we responsible for the way, in which our fellow-Christians are treated, and should we not talk about it in the first place, as soon as the question of recognition of a government is considered, a govern-

ment that persecutes and tortures these fellow-Christians?

In the issue of February 27, 1970, of *Christianity Today* an article appeared written by the Chinese reporter Paan Ming-To, a veteran news-reporter living in Hong Kong who has traveled in Mainland China; the contents of that article were no less than shocking.

I will only give a few quotations: "The violent purges that resulted in the present official liquidation of any kind of open church activity in Red China began during the late summer of 1966. Methods used to humble, discredit, and in many cases wipe out 'reactionary religionists' were virulent and crude. In Canton an elderly woman, discovered by Red Guards in possession of a Bible, was stripped, smeared with honey, and made to stand in the fierce sun for many hours. A young man was dragged through the streets with a rope around his neck; a heavy stone also tied to his neck pulled down his head to show the hair shaved in the shape of the despised cross. A Catholic seen wearing a crucifix was arrested by Shanghai Red Guards, tied to a cross, and tormented with hot irons."

And so the story goes on and on in that article.

It speaks of the special hatred showed against the Bible during the pogrom.

"All churches had their Bibles confiscated and destroyed. In Swatow's Sun Yat-Sen Park, Red Guards staged a public burning of Bibles plundered from the city's churches. So scarce have copies of Scriptures become that where a copy is held it automatically becomes the focal point of cell-group life."

It speaks also of the cell-groups.

"After two decades of atheistic Communism, the faith and hope of the Christian community inside Red China is not dead. In spite of the government-permitted purges against Christianity during the Cultural Revolution that resulted in the closing of all church-buildings throughout China, the Christian witness still continues in the clandestine 'home congregations' or 'cell-structure' church groups. Average attendance at these 'home churches' is eight to ten. 'It is very difficult in a Communist society to gather even eight or ten believers', a Shanghai man said."

The article points to the fact that not only Christians are persecuted, but also Buddhists and Muslims. "African Muslims living in Peking reported to friends in transit that thousands of Muslims

in Ninghsia had been killed during the Cultural Revolution over incidents involving a lot of fighting."

And then the article quoted the Red China Communist theoretical magazine *Red Flag* (of August 1969): "We must combat religion — that is the ABC of all materialism and therefore of Marxism. The struggle for the realization of the ideals of Communism in the whole world and 'the building of the kingdom of Christ on earth' are incompatible with each other like fire and water."

Now, if these words of an insider are true, how is it possible that it is written as a proposition on which we all agree, that the first aim of a Christian policy for Canada should be the recognition of a country which combats Christianity like water combats fire?

I must honestly say that I am rather perplexed by it.

Yours sincerely,
Dr. L. Praamsma

P.S.

Precisely after having written this letter I heard on the radio that Canada has recognized Red China; the first step on the way toward a "Christian foreign policy" has been made; who will be the first missionaries: the Red ones or the Christian ones?

Church Announcements

CHR. REF. CHURCH

Called

to Hamilton I, Ont., Rev. J. D. Hellinga of Grand Rapids, Mich. (Grandville Ave.)

to Edmonton III, Alta., Rev. J. G. Klomps of Brockville, Ont.

to La Combe I, Alta., Rev. J. B. Vos of Grace - Chatham, Ont.

Declined

for Sarnia III, Ont., Rev. G. W. Sheeres of Grand Rapids, Mich.

for Red Deer, Alta., Rev. P. W. DeBruyne of Edmonton, Alta.

Accepted

to Penticton, B.C., as Home Missionary, Rev. J. Versfeld, Home Missionary at Prince George, B.C.

to Surhuisterveen, Ned., Rev. J. S. Hielema of Victoria, B.C.

CLASSIS CHATHAM

Licensure to conduct services on the boundary of Classis Chatham is granted to Mr. C. B. Boodt of Watford, Ont., and to Dr. R. Vunderink of Detroit, Mich.

NEW DENOMINATION FORMED

In July of this year the Rev. Vincent Licatesi withdrew from his congregation, the Godwin Heights Christian Reformed Church of Grand Rapids, Mich., and seceded from the Christian Reformed denomination to establish a new denomination. On October 13 he was officially installed as pastor of the newly formed Christian Reformation Church.

The sermon at the installation service was preached by the Rev. Gordon Girod, pastor of the seventh Reformed Church of Grand Rapids. The installation of Mr. Licatesi was performed by the Rev. Peter De Jong, now the pastor of the Dutton, Mich. Christian Reformed Church, and before that of the First Christian Reformed Church of Sarnia, Ont. The congregation was charged by the Rev. William Kok, emeritus pastor of the Immanuel Christian Reformed Church of Grand Rapids.

At the conclusion of the service it was announced that thirty families of the Christian Reformed Church in Holland, Minnesota, had withdrawn from that congregation and formed a new Christian Reformation Church so that the new denomination now numbers two congregations. It was also announced that the respective consistories of the Rev. Peter De Jong and the Rev. William Kok had given them permission to fill Licatesi's pulpit in the event he should be unable to conduct the services in his church.

Welcome Rev. Schalkwyk

After a vacancy of several months the First Christian Reformed Church of St. Thomas, Ont., was gladdened with the news that Rev. L. T. Schalkwyk of Wellandport had accepted the call to our congregation. The installation service took place September 11. Our counsellor Rev. C. Spoor conducted the service. Rev. G. J. Hoytema of London preached the sermon. Rev. G. Bouma was classical delegate. At the welcome evening we did a lot of singing and speaking and enjoyed real christian fellowship. Rev. Nethercott of the Disciples of Christ represented the local Ministerial Association. Our new pastor's wit and humor gave additional sparkle. The next Sunday we were blessed by two of his powerful sermons. May God guide us all in the time to come.

Installation Rev. F. Bakker

We, the Christian Reformed Church of Simcoe, are very thankful to the great Shepherd of His Church, Jesus Christ, because we had the privilege of seeing Rev. F. Bakker ordained as our pastor on Sunday, September 27, during the morning service. The Lord has thus answered our many prayers, sending us the man of His choice after a vacancy of ten months.

Rev. D. Los, our faithful counsellor during the vacancy, lead the ordination service. He chose as his text II Timothy 4:2, "Preach the Word," and in outlining the task

of a minister of the Gospel he stressed that a minister is to preach the Word of God, and that the congregation is bound to receive it as the Word of God.

We regretted that because of the fact that the service was held on a Sunday morning other ministers of Simcoe and from Classis Hamilton of our Christian Reformed Church were prevented from attending, but it did allow our whole congregation, including the children, to witness this great event. And there was very good attendance.

Rev. Bakker preached his inaugural sermon in the evening of the same day, on the theme "Only one way to go" from Hebrews 12:1-2. Rev. Bakker asserted that he can work fruitfully in our congregation, that the congregation can benefit from his pastoral work, that there can be unity, peace and mutual love among us, only if we all look to Jesus Christ, the pioneer and perfecter of our faith.

A special welcome meeting was arranged for Rev. and Mrs. Bakker and their five children. There were many expressions of happiness with their coming and of assurance that there will be full co-operation with Rev. Bakker in his work in our congregation. Representatives from various committees and organizations helped make this evening a really joyful event for the Bakker family and all present. Also at this time we expressed our sincere thanks and appreciation to Rev. D. Los for his outstanding leadership in our congregation during difficult times.

The Lord is good, his steadfast love endures forever. His name we praise.

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Vertrek van Vancouver 6 januari
Terugreis van Honolulu 20 januari 1971

Deze tour is uitstekend geschikt voor degenen die Hawaii willen zien zoals het werkelijk is. De tour verblijft 7 dagen op OAHU Eiland (Waikiki), 3 dagen op het eiland Maui en 4 dagen op het eiland HAWAII. Op alle drie eilanden zijn tours georganiseerd. Wij gebruiken eerste klas hotels, voorzien met 'kitchenettes'. Tours uitstekend geschikt als Kerst cadeau. Termijnbetaling is mogelijk.

Wij zouden gaarne verdere inlichtingen over de Hawaii tour, onder leiding van Ds. H. Van Andel, ontvangen.

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To disagree without being disagreeable

Letters from readers, like all writing in a Christian news medium, are bound to ethical standards. The reader who contributes to the platform of opinion by means of letters to the editor is to observe the same courtesy as he himself expects from others. His letters should be written in a spirit of love, and from a genuine concern about the issues under fire. Disagreeing does not mean that there should be an exchange of name-calling, and similar un-Christian tactics. One can disagree on an issue without having to be disagreeable. Not the person, but the issue, that is, what the person says or does, may be called into question. To be disagreeable is to take issue with persons rather than with issues.

Editors usually appreciate the contributions of readers, and allow public opinion space on the editorial page. The writer of letters of opinions, in turn should observe the rules of hospitality when it is offered to them by the editor of a news medium.

Angry letters seldom solve any problems. The writer of such letters be advised to put the letter aside for a few days and then re-read it as if the letter were addressed to himself. Usually a change in tone and choice of words will result from this approach. The best place for angry letters is still the circular file.

An estimated 8 million people on this continent write letters to the editors of newspapers and magazines each year. This weekly too, receives a good share of letters from readers. Letters which deal with new aspects of an issue are generally welcomed by the editor, and many of these are given space. Letters to the editor should limit themselves to the issues under discussion, and are bound to the code of ethics adopted by most newspapers.

C.W.B.

☆

Upholding the principle

In a complex environment of causes competing for recognition by the Christian press and for attention of the reader, it would be unwise for any means of communication to rush out to take sides on every issue raised. Not only would such partiality be unfair to the reader, of whom may be expected that he is able to make his own value judgments, but also are the specific applications of principles not necessarily true for people in different life situations.

While the Christian press upholds Christian principles and ethics, and while it recognizes differences of interpretation of these principles, it cannot be expected to take a firm stand for or against any person or group of persons whose interpretation of Christian principle is slanted to their own time, place and crisis, however valid these interpretations from their point of view may be.

The CHRISTIAN COURIER of February 19, 1965, then an interesting supplement to CALVINIST-CONTACT, states in its editorial: "The main purpose of the Christian press is to educate, to inform, to evaluate, to contribute criticism, to exchange views and to entertain, in a way which is in agreement with Christian principles and ethics."

How does such a press relate to our world today? The editorial goes on to say, "... we aim to address ourselves to the nation, in matters of culture, of world and local events, and leading and informing public opinion." But "how" is the question. Not on the principle, but on the "how" of applying the principle there often is a difference of opinion. We must allow for such differences. Finding a way which best serves the purpose of a Christian press involves a struggling dialogue, often carried on in a tense and demanding environment.

An awareness of oneness in the spirit, together with an attitude of permissiveness when it comes to the application of the principle, allows the Christian press to light a candle in favor of curing the darkness. By serving a common cause which is much larger than anyone or all of the readers and writers engaged in the art of living, the Christian press is taking one step closer to bearing witness to Him who is the Light of the world.

C.W.B.

INDONESIANS WANT TO TALK ABOUT THEIR 'PAMPARED' AND 'ORPHANED' CHURCHES

(Baarn, The Netherlands) The Indonesian Churches want to speak with representatives of the Reformed Mission Agencies in the Netherlands concerning the problem of the so-called 'pampared' and 'orphaned' churches.

Some churches in Indonesia receive much support from European churches while others receive no support at all. The Rev. Anton Vos, director of the Missionary Centre in Baarn and the Rev. L. W. Korvinus, member of the co-operating council of the Reformed sending churches, are at present in Indonesia to hold discussions with representatives of the Indonesian Council for Cooperation. Be-

sides considering the relationship between the Indonesian churches and the mission agencies, they will discuss the question of development, theological education and training work. The conference will be attended also by Dr. J. van Klinken, director of the General Diaconal Bureau of the Reformed Churches in Utrecht.

The Indonesian Council of Churches will consider plans for the erection of an 'ecumenical synod' in which all churches in Indonesia will have official representation. That synod will seek to adopt a common confession of faith for the Indonesian churches.

(RES)

NEW ROMAN CATHOLIC ATTITUDE TO PROTESTANTS TOLD BY ARP MISSIONARIES IN MEXICO

(Excerpt from a report by Mr. and Mrs. J. E. Mitchell in the Associate Reformed Presbyterian.)

We had heard and certainly knew that the attitude of the Roman Catholic Church toward the Protestants in Mexico had changed. Yet this was brought sharply to our attention during our first Sabbath in Ciudad Mante where the minister made, what seemed to us, an astonishing announcement. One of the local priests had written asking if he might talk with our pastor, Amador Pesina. The formal letter was followed by telephone calls and finally the two men found themselves face to face in the study of our church.

The priest explained that there was something he admired in each of the three main branches of Christianity. He liked the emphasis which his own Roman Catholic Church placed on the church itself. He was impressed by the liturgy in the Eastern Orthodox Church. And he greatly admired the knowledge of the Bible which characterized the Protestant Church. For this reason he wanted Mr. Pesina to teach a class of Bible to some of the leaders in the Catholic Church. Mr. Pesina gladly complied to his request and each Wednesday morning a group of six leading members of the Roman Catholic Church, accompanied at times by the priest, come to our Prince of Peace Associate Reformed Church for a Bible class.

(RES)

HAVE WE LEARNED TO BE FLEXIBLE AND ADAPTABLE?

by the REV. RALPH HEYNEN

Pine Rest Christian Hospital Chaplain

We are talking about various steps that lead on the road to maturity. The fifth one of these steps is "Have we learned to be Flexible and Adaptable?" A child does not react well to new situations. But in adult life we are confronted with changing experiences in life, and the mature person learns to become flexible to these changes. He must be able to bend to all the winds that blow or he will be broken by them. He must learn to ride the crest of prosperity, but also the valleys of disappointment.

We must not become overly tense and anxious through these varying experiences. Paul tells us that he had learned the secret of being unspoiled by prosperity and unbroken by adversity for he had learned to be content in whatever state he was. This is one of the marks you and I must learn to develop. We are to be mature people. We are to be mature Christians. For after all we must learn to be adaptable.

Now this being adaptable is seen in various ways in the lives of people. At a recent Pastors' Conference a minister described one of his parishioners in this way, "He is the kind of man for whom there are only two sides to any question. The one he holds to and the wrong one." You know there are such people. I know that all of us know a few of them. They are so sure of their viewpoint that they can see no other. There is nothing so obnoxious as a person who thinks he is always right, never compromises, and is happy when he can assert his own ideas and arguments. Some people may describe them as men of conviction. Others will say that they are just plain stubborn. I would like to describe them as being people with closed minds. For them there are only two ways to look at something. It is either right or it is wrong. It is either white or it is black. There are no greys in their line of vision. They never compromise because they are not adaptable. They are extremely rigid and inflexible.

In our personal relationship with others we need a good deal of flexibility. When two people meet there are bound to be differences. It is only normal that a husband and wife have differences of opinion. If it were not so one of the two is being completely dominated by the other. Children are going to differ from their parents, because each person has a right to his own opinions.

It is hard to live with a person who is extremely rigid in his thought patterns. But actually such attitudes towards others show an inner weakness. Such a person doesn't really dare to look at the other side of the issue, because he is afraid that he might change his viewpoint. The person who has nothing to feel threatened about in his dealings with others is not afraid to admit that he may be wrong. That there are possibly other sides to the question. He doesn't go around with a chip on his shoulder and the feeling that he has to defend his own viewpoint no matter whether it is right or whether it is wrong. Some people take this attitude also in the church. They feel that there is just one side to the question and they prefer not to hear the other side. There is a tendency to classify people in these kind of categories. We are always reminded of the idea that you find among the ancient people when they would describe the Romans and the Greeks as being the civilized people, but all the rest of the people were called barbarians, including our forefathers.

We should try to keep things in balance. We should not be forever shifting and allowing ourselves to be influenced by the viewpoints of others so that we are always and forever changing from one extreme to the other. Because you do have these kind of people we are so easily influenced. A temptation comes in one direction and they run along with it. But there is an influence that goes for good and they run along with it. They are constantly going from one extreme to the other.

We need to know where we stand. We need to be people of conviction. But on the other hand, we must not become so bigoted that we feel that our viewpoint is the only one. Because we need con-

Pastoral Counselling

victions upon which we build our lives. We need standards by which we live, but there are very many little things in life upon which we can well compromise. It is not going to affect our convictions. It is in this way that we must learn to be flexible and adaptable.

I like the statement of the apostle Paul when he says, "I have learned to be all things to all men that I might by all means save some." Many people have applied these words quite unfavorably to ministers. They will say about him, he is all things to all men, and it is not a compliment. But Paul had learned to be at home in all classes of society. He hadn't gained this by reading the book of Dale Carnegie "How to Win Friends and Influence People." He hadn't studied Psychology. But he had learned this as a gift of grace and possibly also had this as one of his native qualities of character. For he was a man of versatile sympathies. And for effective Christian witness in a world like ours we must learn to understand others and practice that understanding. We must learn to enter into the heart and into the lives of others. And it all depends then upon the goal that we have in mind. That we do not just think in terms of defending our own little egos and our little pet systems. But that I may by all means be able to win some.

The sad fact is that there are people who cut themselves off from the best means of growth and development simply because they are so inflexible. They are no longer teachable. They would rather live with their faults than suffer the humiliation of having someone point out to them that they might be wrong. It hurts their pride to be told their fault and for this reason they refuse to accept any kind of criticism.

A constructive mind thinks clearly and expresses itself freely. It is neither granite nor water. It is ready to revise itself to grow, and yet it guards itself against disconnected enthusiasm. It does not close its circuit to that which is new. It requires consecrated effort. For it is an undeniable fact that self-expression will always require a certain amount of openmindedness. If through the mind there are to pass new ideas and new thoughts, we have to set the sluice gates of the mind open so that in this way we are ready to replenish the storehouse of our minds and in this way develop new thoughts, worthy thoughts, honorable thoughts.

The conversation of many people reveals the fact that they are extremely immature in this area. They will not accept criticism. They are always thinking in terms of, this is the way it has always been. Things can not change for them. We must learn to change with the varying discoveries that we find in the areas of science. The new things that are happening in the world. A new appreciation for people of other races and of other creeds. But we must do this always with the thought in mind, as Paul says, "I have become all things to all men that I may win some." It is good for us to live creatively in this way, and in this way alone, can we really develop a sense of being flexible. This flexibility must express itself in various ways in life. Not only as far as ideas and concepts are concerned, but also with changing experiences.

I can still remember the days when there were people who felt that the Christian religion could be brought home much better in the Dutch language than in the English language. And they actually argued along these lines. Now, of course, these were closed minds. They were inflexible to change. Today they speak English just as well as the rest of us do. Learn then also as the fifth step on the road to maturity, "Be Flexible and Adaptable, but still hold to your convictions."

★

THOUGHT FOR TODAY:

The ideal of scripture is that the man of God may be perfect or mature. God places great emphasis on personal initiative and personal freedom. Also on the freedom to grow. When God through His grace implants the principle of the regenerated life within us, we must learn to express it. For this is the pathway to spiritual maturity.

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	10:03 p.m.	590	Toronto—CHIN-FM	8:00 a.m.	
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Fred'ton—CFNB	10:30 a.m.	550	Montreal (Verdun)—		
NOVA SCOTIA			CKVL	8:30 a.m.	850
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Kentville—CKEN	7:05 p.m.	1350			
Middleton—CKAD	7:05 p.m.	1490	SASKATCHEWAN		
Windsor—CFAB	7:05 p.m.	1450	Prince Albert CKBI	8:00 p.m.	900
			Regina—CJME	9:00 a.m.	1300

Our Pilgrimage to Toadlena

by REV. JACK QUARTEL

WE NEED SOMETHING

It is a long story but, I think, a nice one, and I would like to share it with you.

Some time during 1969 we received a letter from the Home Mission Board requesting our congregation to become prayer supporting church for a mission station somewhere in New Mexico, among the Navaho Indians. The name of the place is Toadlena. Mr. Garry Klumpenhower, whose parents are members of our congregation, is the missionary there. We thought that this would be a great idea, an opportunity to get more involved with the real task of the church, preaching the gospel in the world.

Since that time we have done more than pray. We have exchanged greetings and letters which were read from the pulpit, on a monthly basis. And gradually our love for and our interest in our Indian brothers and sisters has been growing, deepening.

Then, in the beginning of this year, we talked about our young people. We needed to do something to get them involved, to make them more enthusiastic. But what? We thought that perhaps it would be nice if they could make a trip to Toadlena. See the mission field with their own eyes. See what the Lord is doing. Wouldn't that make His love and His power real to them? Well, the consistory approved and the young people showed interest.

WE PLAN

Soon it was apparent that 22 young people would be able and

willing to go. Three adults to go along, Mr. Ben Klumpenhower of Brampton, who is the brother to the missionary, my wife and I.

There were many things to prepare and soon we were deeply involved. But from the outset it was amazing how the Lord blessed us. What did we know about traveling so far with so large a group? But Someone just took care of all the problems.

Many were the prophets of doom, who said it could not be done, or who foresaw unsurpassable difficulties. But we just simply went ahead, and the whole congregation was behind us. It was simply astonishing how much support we got. They offered us the use of almost everything, from a Coleman stove to the use of a 1970 Ambassador car, and a station wagon. And we accepted these offers gratefully.

When we left on Monday morning, June 22 at 5:45 in the morning, we knew that we were accompanied by the prayers of the whole congregation, in Listowel as well as in Toadlena. And many was the time that we said to each other that we must be borne by the prayers of two congregations, the way we were kept and guided.

GOD BLESSES US

I must admit that at times I had some misgivings. It was quite a responsibility I had taken upon myself. Twenty two young people, traveling for more than 5000 miles exposed to many dangers, how would I ever return them safely! But I shouldn't have fretted.

The Lord was with us. He heard the prayers that were sent up.

We had asked that each pilgrim pay \$75. towards the expense of the trip. Several people just laughed at us and said that we would never be able to do it for that kind of money. Travel, sleep, eat and drink for 5000 miles and 12 days, for just \$75.? But we did it. And we had money to spare and quite a bit too.

We would travel in 6 cars. After discussion we decided to try to stay together all the way, bumper to bumper. Of course that seemed ridiculous to quite a few, and as a matter of fact, we were not sure either whether it was going to work out that way. We heard of people who set out on a trip together on Monday and did not find each other until Saturday, the end of the trip. But we had to do better, or some would not sleep and others would not eat. And we did it. Rare was the moment that one of us was separated from the others. And if it happened, it was never for very long. And still we seemed to hit almost every city during rush hours. What traffic we saw, but we stayed together with the six of us. We had put two balls on our antenna, one green and one orange. Many people looked up in amazement when they saw us pass. And if we happened to go slow enough, they would open their windows and ask us who we were, and where we were going.

We had a group of 22 young people, who would drive, eat, swim, walk and sleep together for no less than 12 full days. It would only

be normal to expect that in the heat, or in the boredom, or some other difficulty, tempers would flare and tensions rise. More than one youth elder or chaperone has told me about the heartbreaking experience of camping with their young people for only a weekend. There is lack of cooperation, filthy language, failure to pray even for meals, and even drinking at times. So there was reason to be prepared for at least some difficulties.

When I think back of the 12 beautiful days we had together, I can only be amazed. Nothing of the sort happened. There was not a single problem. Everything went smoothly and beautifully. I can't get over it.

Nor did we have any problems with the cars. They weren't all the latest models either. And we drove them hard, through the heat by day, the cold in the morning. Up and down the mountains, through thin air, over rough and dusty roads, five thousand miles in 12 days. And did we have any trouble? Yes, once. The station wagon lost a bolt. And that was it. For the rest not as much as a flat tire.

Yes, the Lord did bless us. There were several young drivers, unaccustomed to the territory we drove through, or the traffic we encountered. Still, not one accident.

IT IS NO PICNIC

You can imagine. Such a distance we had to go, and of the twelve we had only ten days to travel. Most days we covered 500 miles, some days more than 600.

Usually we were in our cars at 5 a.m., sometimes quite a bit earlier than that. And we traveled until late in the afternoon, or evening.

We prepared our meals in the beautiful rest areas you find everywhere along the highways in the

U.S. There were times, however, that we did not see them at the right time. So one day we did not get breakfast until 3:30 in the afternoon. And that was the day we had gotten up at 3:00 in the morning.

At night we pitched our tents in some park or other. When the temperatures went down to the freezing point we almost froze. While during the day the thermometer often reached 100 degrees and more, and we just about broiled.

We had to shop every day, make our meals, pitch and take down the tents, care for our cars, sight see, and a thousand other necessary things. It was a full schedule as you see. It left us quite exhausted in the evening, but also quite excited.

WE HAVE FUN

Of course, so many young people together, you are bound to have lots of it. During those long miles, they thought of all kinds of things. Played tricks on each other and got into all kinds of mischief. The boys modeled the wigs of the girls. In one car they formed an orchestra. And since we always were on four lane highways, one car could always reach the others. One of the boys posed with his newly adopted baby, a transformed watermelon.

Three of the boys were dunked in ice cold mountain water, and it was cold. We had a snowball fight high up in the mountains. We were going through a pass, about 10,000 feet high, when suddenly we saw snow on the side of the road. You can imagine what happened next. The temperature was 80 degrees. And in no time at all, they had all left their hot cars and were rolling in the snow. We discovered there, that our cars at that height, in that thin air would not go faster than 30 miles per hour, even going down the mountain.

Some evenings there was time for a good swim. That felt good after a hot day. At other times, when the air did not cool, they wanted to sleep in the grass. Only to be surprised after a couple of hours of sound sleep by rain drops coming down.

WE SEE A LOT

We traveled through places we had only read about. We crossed the muddy Missouri, and the mighty Mississippi. We passed the monument in St. Louis, gateway to the West. There was the rolling prairie. Eyes popped of those among us who were farmers, when they saw the harvest being brought in at the end of June. They measured the corn and it was several feet higher than in Listowel. We traveled through the desert full of the fresh smelling sage brush. For miles and miles we saw little more than a bush here and there, and sand. Grazing on it we found sheep and cattle and horses and mules. It is open range country. So now and then you find them on the highway. At night especially you have to watch out for horses who like to sleep on the road. But what impressed us most of all were the mountains. We saw them low and high, green and bare. We were amazed to see them in so many different shapes. Some of them were majestic in height and snow-capped. There were times that we knew little else to say but oh and ah. There were the wild mountain streams with their still unpolluted water. The different colours of blue and purple and all kinds of greens. Steep cliffs and red and grey and brown and black coloured rocks. Tunnels through the mountains, one even a mile and a half long. Brakes that turned red hot and would not work anymore half way down the mountain, so we had to stop to let them cool. And then the Grand Canyon. A chasm cut out of the rocks by a river. Seven miles wide and 1 1/4 mile deep.

When we were already in New Mexico we stopped at the so-called Aztec ruins. The Indians who lived in those ruins were not really Aztecs though. They left behind great villages. And though now it is desert, there was a time, only a few centuries ago when they were great farmers, in the days that sufficient rain still fell.

It was all majestic and imposing. Quite a bit to digest. Great though to see the mighty and powerful hand of the Creator.

(to be continued)



THE WORLD AROUND US

ARMS TRAFFIC

That one country sells arms to another country is hardly a recent phenomenon — it has been going on for years. What is ironic today is the fact that on the one hand the major powers are searching for ways to combat the proliferation of weapons, while on the other hand they are doing a lucrative business in selling arms to lesser developed nations. The United States, for instance, appropriated over \$33 billion for military assistance programs to foreign countries between 1950 and 1968. Of this amount, approximately 15 billion has gone to Europe (excluding Greece and Turkey) and Japan; \$9.7 billion has gone to East and Southeast Asia; another \$5.6 billion has found its way to the Near East and South Asia (including Greece and Turkey), and the remainder has gone to other countries all over the world.

Since 1964 the United States' military sales have averaged \$1.2 billion a year. It is more difficult to get exact figures for the Soviet Union, but a good estimate is that it has sold (or given away in the hope of gaining political capital out of it) \$10 billion worth since 1955. And this excludes the value of the arms that have gone to China before the split. Britain and France rank next as suppliers, with average sales of \$300-400 million a year. Most of Britain's sales have been to oil-rich Middle East countries. France, however, has recently sold arms to Peru, Brazil, Lebanon, Pakistan, and South Africa. West Germany, Canada, Belgium, Holland, Italy, Switzerland, Czechoslovakia, Sweden, Israel and Australia have all developed the capability to manufacture certain types of arms and have shown little reluctance to sell their products abroad, although several, notably Sweden, Holland, Canada and Switzerland have made a real effort not to sell to countries engaged in combat.

Since major supplier countries exercise very tight control over the export policies of their private arms companies, and since most arms transfers are government-to-government, the only "uncontrolled" trade that occurs is that arranged by the private arms dealers. However, the most successful arms dealers have found that it is in their interest to cooperate with their host governments and avoid selling to countries on the black list. Thus, although the clandestine arms trade may make headlines occasionally, its net effect on the world's arms market is very small.

Over the years there have been a large number of criticisms levied against this trade in weapons, especially in the United States. It has been noted that arms sales and aid have become a bad investment and have contributed to the already dismal number of conflicts in the non-industrialized areas of the world. Furthermore, there is a basic inconsistency in the logic of a foreign policy that professes to be concerned with arms limitations and the reduction of defense expenditure throughout the world and yet has resulted in the United States becoming the world's largest arms supplier. The argument was once advanced that selling arms to countries would ensure their friendship and also make them part of the western bloc and a defence against communism. But this has now been proven wrong, as Pakistan, Greece, Iran, and several Latin American countries have shown. More importantly, it has also become obvious that the sale of arms, followed up by experts who train the native troops in the new arms, can drag a country into an involvement which it did not wish in the first place — Vietnam, Laos, and Thailand are examples of this.

But the simple solution of not selling any arms anymore is not really a solution either, at least not for the United States. There are too many countries willing and able to sell their arms to the nations wanting to buy them. A case in point is Peru which wanted to buy

some supersonic planes and approached the United States. When the U.S. turned the offer down, and also persuaded Great Britain not to sell Peru any planes, the planes were bought from France. Zambia has recently purchased helicopters and jet trainers from Italy, and so the list can be extended.

The obvious solution would be, of course, for all the developed countries to get together and agree not to sell any arms. But this is not likely to happen. There is too much money involved, or, if not money, there are favourable trade agreements to be obtained, or more political influence. Also, the small nations of the world are not willing to do without arms. They reason that this is against Article 51 of the United Nations Charter, which grants the right of members to defend themselves against aggression. When Malta in 1965, and Denmark in 1968, attempted modest efforts in the United Nations to stop the international sale of arms, there was no enthusiasm from the members at all. Each small nation — especially in Africa and Southeast Asia — is afraid that its neighbour does have a few arms and that by not buying any modern ones she will be at a disadvantage. This seems to leave only one solution; a very modest and judicious approach in the selling of arms, weighing all the possibilities before the deal is concluded. In this way there may not be a recurrence of the 1969 El Salvador-Honduras war, where both sides used American weapons to fight one another.

A modest and judicious approach is, of course, easier said than done. The United States has taken a few small steps in this direction, but a great deal more could be done yet. Over the past two years, in an effort to exercise more control over the transfer of arms, Congress has added several restrictive clauses to the Foreign Assistance Act, which authorizes military aid, and a new Foreign Military Sales Act, which controls sales. If, however, the announcements in the newspapers of the last few weeks are taken as an indication, it seems to mean that this new control has not tightened things up very much. Israel is to get almost as many arms as is deemed necessary to maintain her air superiority over the Arab nations; Greece is to get more shipments of arms since the colonels have made a few changes in the constitution and the United States feels that the freedom of the citizens is now safeguarded; and finally, all the ammunition and arms that were expended by the Jordanian army are to be reimbursed by the United States so that Jordan will have its same military efficiency and arms compliment as before the civil war.

The one persistent problem for the United States has been to ensure that the arms that have been sold will not be used for purposes for which they were not intended. The El Salvador-Honduras war has already been mentioned as one example: others are, Pakistan's use of American weapons against India in 1965 (which resulted in a joint Anglo-American embargo to both countries), and Portugal's use of American NATO-supplied arms in Angola and Mozambique to subdue the native populations.

There appears to be no answer to this problem either. About the only thing the United States could do would be to withdraw altogether from supplying arms, but then other countries will have the field to themselves and be even less discretionary than the U.S. It is exceedingly tragic that so much of the world's efforts are directed towards the development and production of weapons so that we can engage in war with one another.

J. J. Bout

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CROSSWORD PUZZLE

ACROSS

- Suffix: state of
- Shop
- Tropical vine
- Zealous
- Tomato
- Yes votes
- American Indian
- Jungle dweller
- Ascends
- Pat
- Vagabond
- Catkin
- Toil
- American caricaturist
- Devotional period
- Platform
- Son of Jacob (Bib.)
- Verb ending
- Grampus
- Expect
- Trimming tool
- Worktable
- Slender
- Skl (var.)
- Observes

DOWN

- Collar stiffener
- Swine
- Anger
- Presevere
- Candied
- Sloths

7. Father

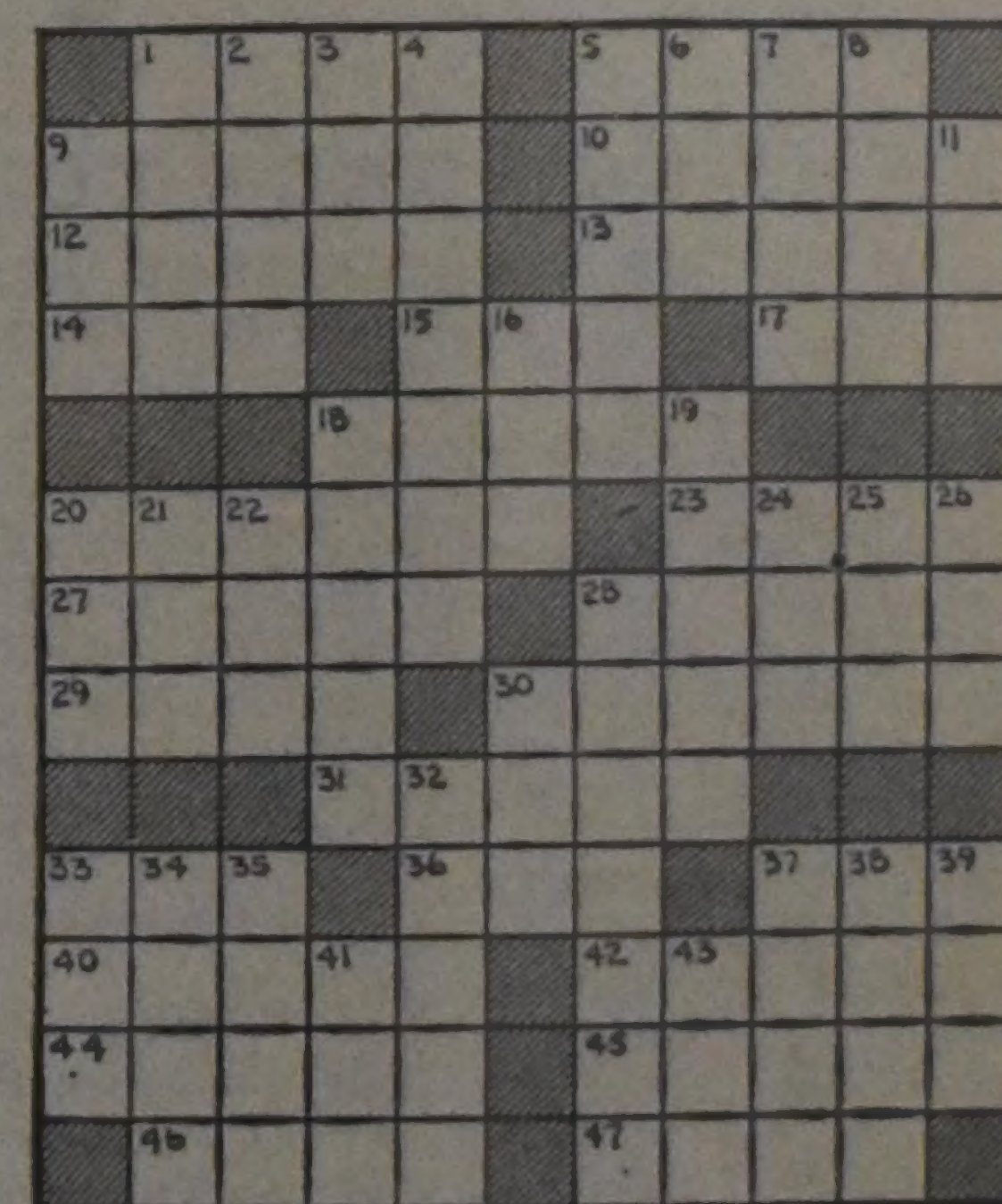
- Cut off
- of Galilee
- Expert
- Farm animal
- Tears
- Ton-sorial task
- Pre-servy
- Candle-nut tree
- Legal matter

24. Fetish

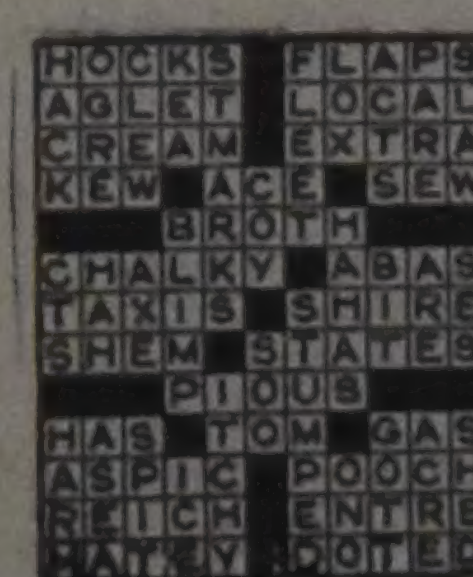
- Japane-festival
- Open-ings
- Lumber-jacks
- Girl's nick-name
- Assessment
- Talk
- Frightens
- Disagree-ably moist
- Molding

38. Carmine,

- cerise, etc.
- Weep
- Driving hazard
- River (Scot.)



SOLUTION to previous Crossword Puzzle



GEVEN

Het salaris van een predikant blijft hangen in de gedachten van velen. Als Mr. A. of Mr. B. \$10.000 per jaar maakt, wordt er hoogstens gezegd, dat die man het wel aardig doet, maar daarmee is de zaak afgedaan. Maar als de predikant in de nabijheid van dit cijfer komt, dan wordt er meer over gesproken. Dat is wel begrijpelijk. Het salaris van een predikant moet door de gemeente worden opgebracht, dat wil zeggen, dat iedereen zijn deel moet bijdragen. Wij kunnen het ook een beetje anders zeggen: ieder lid van de gemeente moet iets van het zijne afstaan om de man en zijn gezin in het leven te houden. En iets afstaan van wat je hebt, doet een beetje pijn. Dat zal wel de oorzaak zijn, dat er over predikants-salarissen nogal wat te doen is.

Maar nu heeft een lezer ons een lange brief geschreven, waarvan de inhoud in het kort is: we praten wel over het salaris van de dominee of over een mogelijke verhoging van dat salaris, maar laten wij niet teveel andere dingen liggen? Bijvoorbeeld: met een bedrag van 10 dollar per jaar kan men sponsor zijn om een blinde te leren lezen. En onze lezer redeneert nu zo: in plaats van een predikant 500 dollar per jaar opslag te geven, kunnen wij ook sponsor worden voor 50 blinden, waardoor deze mensen in staat worden gesteld om persoonlijk kennis te nemen van het evangelie. Is dan zo'n salaris-verhoging wel verantwoord?

Nu was het niet onze bedoeling om over dat traktement van die predikant te schrijven. Het lijkt ons toe, dat een gemeente, die een predikant heeft, ook moet zorgen dat de man fatsoenlijk met zijn gezin kan leven en genoeg heeft om zich als theoloog op de hoogte te houden van wat er in de wereld te koop is. Dat is toch vanzelfsprekend? En als de levensstandaard stijgt, wel dan moet dat salaris ook stijgen. Wij vragen ons af of zo'n salaris of salarisverhoging vergeleken moet of kan worden met het betonen van naastenliefde aan een blinde, of aan een ander, die hulp nodig heeft.

Wij dachten, dat de schoen ergens anders wringt. Waar gaat onze belangstelling naar uit? Gaat mijn belangstelling uit naar die blinde? Heb ik het me goed ingedacht, dat wat ik bezit en als normaal aanvaard voor die blinde een ongrijpbare rijkdom is? Ik denk nu niet direct aan dat salaris van die predikant, maar aan die blinde: die man kan nooit de bijbel lezen (om maar één ding te noemen). Komt het lot van die man zo dicht bij me, dat er van een "lotsverbondenheid" gesproken kan worden? Waarom kruist die man mijn weg, hoewel ik hem misschien helemaal niet ken? Heeft God er misschien een bedoeling mee, dat ik met hem in contact kom, hetzij direct of indirect? Weet u, als je daar eens even goed over doordenkt, dan kan het zijn, dat zo'n blinde je niet meer loslaat en dat je als vanzelf nagaat, wat je zou kunnen doen. Ik kan wel naar de gemeente kijken en zeggen: "voor die vijf honderd dollar salarisverhoging hadden 50 blinden geholpen kunnen worden." Maar dan heb ik het over de gemeente, niet over mezelf. Maar als er een beroep op mij wordt gedaan ook eens aan die blinden te denken, dan kan ik dit verzoek niet verwijzen naar de gemeente, maar dan moet ik me dat persoonlijk, heel persoonlijk aantrekken.

Toen wij deze zomer in Mexico waren, werden wij daar (in andere zin) zeer direct mee geconfronteerd. Wij spreken of lezen veel over de zending. Maar als je het van dichtbij meemaakt, als je ziet wat God zelf aan het doen is in dat heidense land, dan wordt je belangstelling op slag wakker. Het is alsof je dan dadelijk in dat werk betrokken wordt. Je gaat er deel van uitmaken. En onwillekeurig komt de drang op om mee te doen, om een actief aandeel te nemen, zij het dan alleen maar financieel.

Wat wij bedoelen is, dat het zoveel scheelt of wij betrokken worden bij een bepaalde nood, of dat nu een blinde is of een zending. Of wij daarbij betrokken zijn als christen.

Christen zijn is meer dan een naamsaanduiding. Het duidt onder meer aan, dat men bepaalde levensregels heeft. Eén van die levensregels is: al het mijne is het uwe. Niet omgekeerd. Omgekeerd is het: al het uwe is het mijne, maar dat is communistisch. Voor een christen is al het mijne het uwe. Vandaar dat wij in de bijbel uitdrukkingen vinden als: wie twee rokken heeft moet er één weggeven. Dat is geen kleinigheid. Stel het u maar voor, als iemand twee pakken heeft of twee jurken, dan zou hij of zij er één moeten weggeven. Dan houdt hij of zij er maar één over. Eén, meer niet. Wij begrijpen een beetje wat de Heiland zei, dat iemand zich wel moet bedenken vóór hij Christus volgt. Want volgen van Jezus wil zeggen (onder meer): delen. Alles wat van mij is, is van u. Niet alleen materieel, ook geestelijk. Om Gods wil.

Wij hebben Speciale 17-daagse Groepen naar Amsterdam per K.L.M.

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NEDERLAND



Tolerantie en Gezagshandhaving

Tegen drie uur in de morgen van vrijdag 16 oktober liet voorzitter Mr. van Thiel de hamer vallen, waarmede hij het tweedaags debat over Troonrede en miljoenen-nota afsloot. Dit luide voorts in, de laatste periode van het Kabinet-De Jong. Op 23 april 1971 zijn de Tweede Kamer-verkiezingen aangekondigd. Dit betekent nog slechts een klein half jaar van wetgeving en bestuur van dit ministerie, dat in tegenstelling met voorgaande de 4 jaar blijkaar uitdient. Ook nu deden zich geen critieke situaties voor, al sprak de oppositie van faillissement en een politieke dood. Dat laatste — een uitdrukking van de heer Den Uyl (P.v.d.A.) — omdat het Kabinet geen inzet van de verkiezingen wordt. Het schijnt zelfs dat enige vooraanstaande ministers het politieke veld zullen verlaten. Minister Luns, sinds 1952 minister van Buitenlandse Zaken, schijnt een oogje te hebben op de vakante zetel van secretaris-generaal van de N.A.V.O., de heren De Toom (defensie) en Polak (justitie) stellen zich niet meer verkiesbaar, minister Bakker wordt genoemd in verband met de Raad van Bestuur van de K.L.M. en hoewel de minister-president De Jong wel gegadigde is voor een nieuwe termijn, is het niet waarschijnlijk dat hij de candidaat van de rechtse partijen zal zijn.

Wie wel, valt thans niet te zeggen, al is de naam van Mr. Blesheuvel op veler lippen. Of de traditionele procedure in het volgende voorjaar zal worden gevolgd, staat ook nog niet vast. Een aangekondigd initiatief-wetsontwerp van P.v.d.A. en D'66, om tegelijk met de Tweede Kamer verkiezingen ook een nieuwe formateur door de kiezers te doen aanwijzen, zal geen meerderheid halen. Deze partijen willen ook een indeling in 12 kiesdistricten, wat bij de kleine partijen, die dan of verdwijnen of combinaties moeten vormen, op fel verzet stuit.

De heer Schmelzer (K.V.P.) kwam met het idee om de nieuwe Kamer een aanbeveling voor de aanwijzing van de Kabinets-formateur te laten doen. Het enige wat vaststaat is, een nauwe samenwerking tussen de drie Christelijke partijen met zo mogelijk een gezamenlijk urgentie-program.

Over het debat slechts een enkele regel. De minister-president sprak twee en een half uur, de minister van Financiën ruim twee uur. Het belangrijkste deel van de rede va de minister-president gold een beschouwing over gezag en vrijheid, tolerantie en gezagshandhaving. De democratie eist een grote mate van verdraagzaamheid, ook tegenover de minderheden, al dienen die minderheden ook de

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Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen. Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.



Toen de laatste hamerslag viel, waren ook alle ingediende moties van de tafel geveegd.

• • •

Voor de aanvang van de beantwoording door de Regering kwam Mej. Goudsmit (D'66) met een ontsteld gezicht vragen wat er in Capelle a/d IJssel aan de hand was, daar zij per telefoon bericht had ontvangen, dat een grote politiemacht op weg was naar het kamp van de aldaar wonende 750 Zuidmolukkers. 's Avonds bleek dat de leiders van de overval op de residentie van de Indonesische ambassadeur in Wassenaar, voorafgaande aan het bezoek van president Soeharto, daar moesten gezocht worden. De beide leiders van de "ordedienst" van de Zuidmolukkers werden gearresteerd en bij huiszoeking werd een groot arsenaal van wapenen in beslag genomen.

Nederland werd door nog een ander feit opgeschrikt. Gedurende windstille en mistige dagen heerste er in het Rijnmond-gebied zulk een zware smog, dat scholen moesten vrij geven en velen moeilijkheden met ademhaling en keelpijn hadden. De Regering verklaarde deze streek, vol fabrieken en raffinaderijen, tot saneringsgebied, hoewel de desbetreffende wet nog door de Eerste Kamer moet worden goedgekeurd. In dit verband is de vestiging van een hoogoven- en staalfabriek — Hoogovens plus Hoesch — op de Maasvlakte weer een heet hangijzer geworden.

Vrij strenge straffen (6 maanden) werden geëist tegen Duitse "pacifisten", die bij de relletjes in Amsterdam met Molotov-cocktails naar de politie gooiden. Er bleken nog meer buitenlanders bij de rellen betrokken.

• • •

De Synode der Geref. Kerken komt op 2 november a.s. bijeen ter behandeling van de bezwaarschriften tegen de leringen van prof. Kuitert en andere theologen.

Prof. Dr. D. Nauta schrijft in verband hiermede in het Centraal Weekblad: "Aan onzekerheid moet een eind worden gemaakt, al heeft niet alleen de Synode een taak. In de kerk moet met kracht positie worden gekozen, zodat het Woord Gods onder ons zijn loop behoude."

Ook Ds. L. H. Kwast wijdt in de Friese Kerkbode een indringend artikel aan deze zaak en meent dat de Synode duidelijk moet uitspreken wat hen (die de eenheid

van geloven en belijden willen vasthouden) eertijds samenbond, wat heden onvervangbaar is en wat morgen een nieuwe generatie van christenen tot bemoediging kan dienen.

In het Friese Scharnegoutum werd Mej. E. E. Ebling bevestigd en deed zij intrde als "Domina", predikant van de Geref. Kerk. De belangstelling was zo groot, dat ook de Herv. Kerk, waar men de plichtigheid kon volgen op de t.v., was gevuld.

Cn.

LEZERS SCHRIJVEN

WANTROUWEN

In deze tijd waarin weer wantrouwen wordt gezaaid, is het nodig dat het vertrouwen wordt hersteld.

Berkouwer, Baarda, Koole en ook Kuitert zijn oprechte christenen. Kuitert is de eerste theoloog in west-Europa, die de gevaren in de theologie van Bultmann heeft aangewezen en fel bestreden. Dr. M. J. Arntzen heeft gesproken namens de groep die zich veront-rusten noemen. Waar gaat het in de kerk om bij de verontrusten?

Luister wat prof. dr. J. Verkuyl hiervan zegt.

"In de eerste plaats is er de kwestie van interpretatie van de bijbel. De kerk heeft die opdracht, maar moet wel bedenken dat interpretatie nog geen repetitie is. We spreken hier dus over een voortgaande interpretatie in antwoord op het wereldgebeuren. (Daar)naast is er ook het oecumenische verkeer dat de verontrusten niet kunnen verwerken. Vroeger waren de kerkelijke posities totaal verstarde. Men bad wel om de toenadering . . . Welnu wij belevden de verhoring van die geboden. Daarom begrijp ik de angsten van de verontrusten niet. (En dan is er) het vlak van de sociale en politieke vraagstukken. De verontrusten wensen die vragen buiten de kerk en theologie te laten terwijl ik juist zeg: daar op die terreinen moet het evangelie aan het woord komen.

Ik heb diep respect voor de christelijke belijdenis, maar ik ben het eens met prof. Zuidema, die zei: "Formulieren van enigheid zijn geen formulieren van eeuwigheid." We moeten samen getuigen en elkaar niet verdacht maken.

F. J. VanderHeyden

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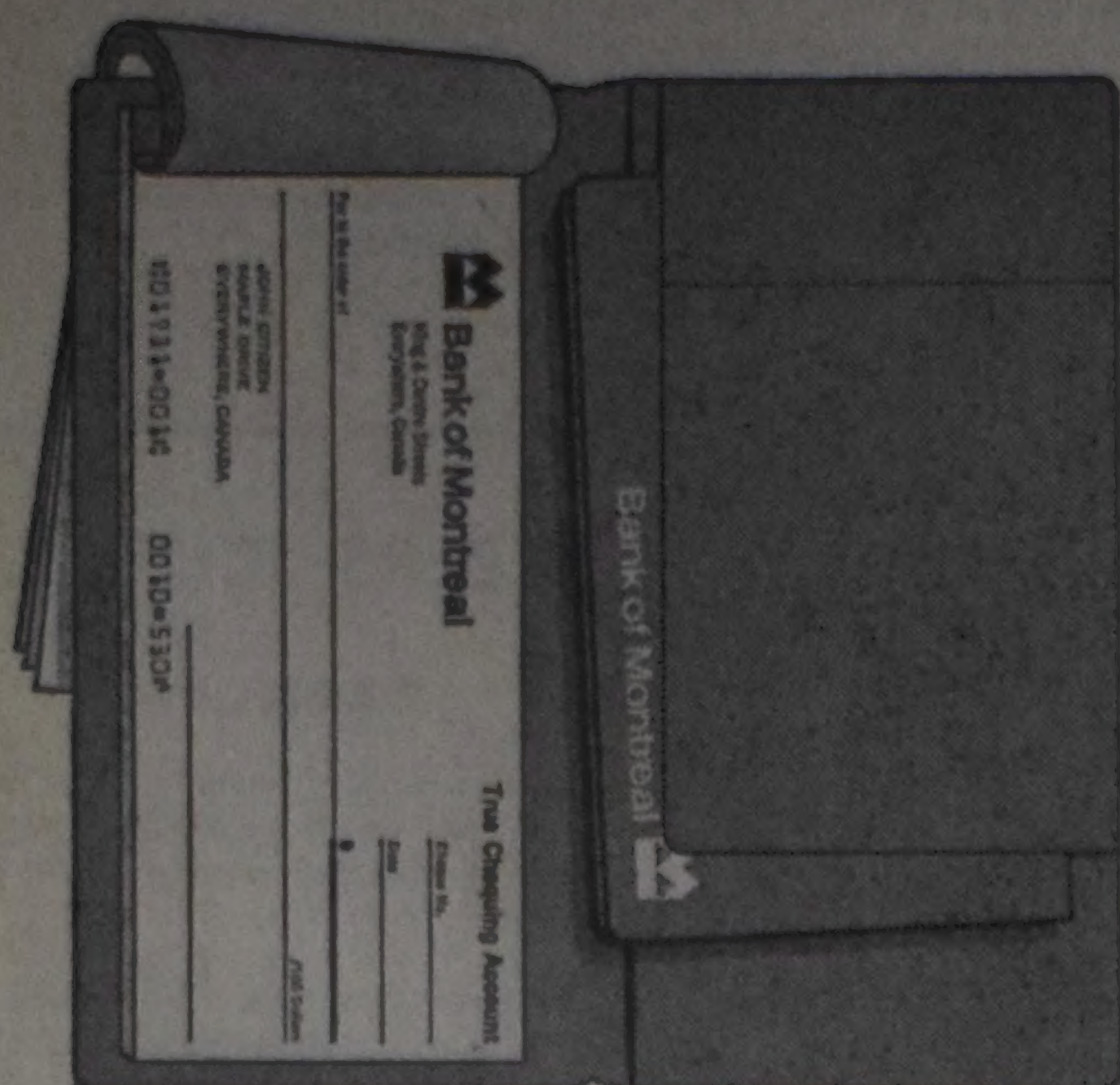
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Iedereen behoort een testament op te maken

(Can. Scene) — Een testament is een rechtsgeldig document waarin een persoon, de erflater, laat weten hoe hij bedoelt dat na zijn dood over zijn bezittingen moet worden beschikt.

Een ieder die 21 jaar is of ouder heeft het recht om een testament te maken. Altijd wanneer er persoonlijke bezittingen zijn behoort van dit recht gebruik te worden gemaakt. In een huwelijk behoren beide partijen een testament op te maken. In iedere provincie van Canada, met uitzondering van Quebec, kunnen zowel man als vrouw persoonlijke bezittingen hebben. In Quebec deelt bij een huwelijk de ene partij automatisch in het bezit van de ander, tenzij in een huwelijkscontract het tegendeel wordt vastgelegd.

Het opmaken van een testament is een belangrijke zaak, die door velen echter zo lang wordt uitgesteld tot ze intestaat, d.w.z. zonder testament overlijden. Het getuigt echter van gezond en zakelijk verstand als men reeds jong een testament opmaakt wanneer men zowel lichamelijk als geestelijk in goede gezondheid verkeert.

In Ontario is in The Wills Act precies voorgeschreven hoe een testament dient te worden opgemaakt. Daarom en om er zeker van te zijn dat de bedoelingen van de erflater op de juiste wijze worden omschreven, doet men er het beste aan om de diensten van een advocaat in te schakelen, daar deze volkomen op de hoogte is van de wettelijke voorschriften en de juiste vorm en woorden kent. De an-

dere provincies met gewoonterecht hebben verordeningen met soortgelijke voorschriften. Wordt een testament onjuist opgemaakt, dan kan een erfgenaam daarvan de gevolgen dragen doordat hem of haar een rechtmatig deel wordt onthouden terwijl in sommige gevallen zelfs een geheel testament ongeldig kan worden verklaard.

Een testament wordt ongeldig door het met die speciale bedoeling te vernietigen of door een nieuw testament op te maken. Ook door een huwelijk wordt een testament ongeldig, tenzij er speciaal in het testament rekening mee wordt gehouden. Veranderingen in een testament kunnen worden aangebracht door er een speciaal document, een codicil aan toe te voegen, of door een nieuw testament te maken.

Het is belangrijk dat in elk testament een uitvoerder, een zg. executeur-testamentair wordt aangewezen. Dat is de persoon of corporatie door de erflater belast met de regeling van de nalatenschap vanaf het tijdstip van overlijden tot dat alles aan de uiteindelijke erfgenamen is overgedragen. Een of meer van deze executeurs-testamentair kunnen worden aangewezen, een persoon, een maatschappij, of een combinatie van beiden. Hoewel een executeur-testamentair recht heeft op betaling, zijn zijn plichten zwaar, tijdrovend en niet altijd eervol. Een zg. trustcompany, een maatschappij dus met dit werk belast, is meestal duurder dan een persoon, maar kan van waarde zijn door het doen voortgaan van de administratie van de nalatenschap in gevallen waar dit vereist zou zijn.

VERDELING VAN EEN NALATENSCHAP

Voor de verdeling van een nalatenschap is een testament een eerste vereiste. Iedere nalatenschap is echter weer anders, als men in ogenschouw neemt wat dit

precies inhoudt, n.l. dat iemand voor zijn dood alles zo regelt dat er van de door hem nagelaten bezittingen het meeste profijt zal worden getrokken, daarbij rekening houdend met de karakters van zijn erfgenamen. Daar ieder geval weer anders ligt is het onmogelijk om vaste regels of formules voor het in orde brengen van een nalatenschap op te stellen. Ongeacht van de grootte van iemands nalatenschap dient toch altijd een advocaat te worden geraadpleegd, die op de hoogte moet worden gesteld van de omstandigheden en aan de hand daarvan de waarschijnlijkste gevolgen van eventuele beslissingen kan uitleggen of veranderingen en verbeteringen voorstellen.

PERSONEN DIE ZONDER TESTAMENT OVERLIJDEN

De nalatenschappen van personen die zonder testament overlijden worden verdeeld op de manier daartoe voorgeschreven in de wet, die uit de aard der zaak vast en onwrikbaar is. In Ontario bestaat daartoe The Devolution of Estates Act en andere provincies hebben soortgelijke wetten. Deze willekeurige verdeling van iemand's bezittingen kan soms oneerlijk en onrechtvaardig zijn. Vanzelfspre-

kend is dit niet de fout van de wet want een ieder heeft het recht om een testament te maken. Oefent U dit recht niet uit dan maakt U het noodzakelijk dat de wet besluit waar Uw bezittingen heen gaan en in welke verhouding. In Ontario wordt nadat de echtgenoot of echtgenote het hem of haar toekomende deel van nalatenschap heeft ontvangen, de rest verdeeld onder de kinderen of hun nabestaanden. Is er geen vrouw, man, kind of nabestaande, dan gaat het naar de ouders, grootouders, broeders, zusters, ooms of tantes, enz., naar gelang van de graad van bloedverwantschap met de overledene.

BELASTINGEN EN SUCCESIËRECHTEN

In Canada worden in drie provincies, Ontario, British Columbia en Quebec, successierechten geheven, terwijl boven dien door de federale regering een nalatenschapsbelasting wordt gerekend. Deze federale belasting wordt geheven op nalatenschappen van meer dan \$50.000 met allerlei gecompliceerde vrijstellingen en aftrekkingen voor kinderen en over dat deel van de nalatenschap dat aan de huwelijkspartner wordt overgedragen. In Ontario wordt successie-recht geheven op bezittingen met een waarde van meer dan \$125.000, die aan de huwelijkspartner overgaan. In alle gevallen hangt de grootte van het bedrag af van de verwantschap van de erfgenaam tot de overledene, de waarde van de erfenis en het bedrag dat wordt ontvangen.

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DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(13)

De volgende morgen zit Jelke in de kamer. Hij heeft vanmorgen vrij genomen. De boer had nog al enige bezwaren. Als het een levende had gegolden, had hij vast geen toestemming gegeven, maar nu het een dode betreft, durfde hij niet weigeren.

Jelke schrijft met grote hanepoten de adressen van familie en vrienden, die een rouwbrief moeten hebben en uitgenodigd worden voor de begrafenis. Het is een zwaar karwei voor hem. Liever snidt hij twee kilometer greppel dan dit geschrijf te moeten doen. Maar het moet. Afke, zijn vrouw, is met de was bezig. De kinderen zijn naar school. Hij heeft het rijk alleen. Er is wat gerucht bij de deur. "Volk in?" en daar stapt Jelle Bolt de kamer binnen. Jelle, de handelaar in brandstof van zijn vak, maar nu gestoken in een lange zwarte jas, een te kleine hoge hoed op het rode hoofd en zwarte handschoenen om de dikke handen.

"Morgen Hoeneveld," zegt hij. Hij zegt zo door de dag altijd Jelke, maar nu hij hier in zijn kwaliteit van bode verschijnt, zegt hij Hoeneveld.

"Jelle," zegt Jelke, die zich door deze vermomming niet uit het veld laat slaan.

Jelle neemt een stoel. Zijn hoed legt hij op de tafel. Het lange kriptint hangt bijna op de vloer. Hij heeft enige moeite om de handschoenen uit te krijgen, maar hij speelt het klaar. Dan zit hij en veegt met een machtige witte zakdoek over zijn gezicht, hoewel 't eerder koud is dan warm. Jelle voelt zich "De Bode". Hij zet een ernstig gezicht en vouwt de handen. "Ik kwam om te regelen," zegt hij plechtig. "Het blijven slagen Hoeneveld, al was je moeder dan ook oud. Maar slagen blijven het, daar gaat geen centimeter af. En nu terzake. Heb je de adressen voor de brieven. De kist en het graf regel ik persoonlijk."

"k Heb de adressen klaar," broemt Jelke.

"Mooi, ik mag het horen zo. Het is vaak anders. Veel mensen hebben vaak geen in-

zicht in deze zaken. En het moet aangezegd. Hoe wil je, het hele dorp of op adressen."

"t Hele dorp."

"Dacht ik. Geen voortrekkerij bij overlijden, is altijd mijn stelregel geweest. En ik heb daar altijd mooie resultaten mee gehad."

Jelle knikt. Ze zitten tegenover elkaar. Beiden hun waardigheid bewust: Jelle als bode, Jelke als de man die deze zaak aangaat.

"Je regelt het maar Jelle," zegt hij.

"Ik hoop het waardig in orde te maken." Dan zet hij de hoed resoluut op. "Ik zal eens opstappen, Hoeneveld. De zaak moet zijn doorgang vinden, morgen." En Jelle stapt de kamer uit.

Hij is pas weg als de postbode bij de deur roept: "De post." Jelke gaat naar de deur. "Alstublieft, Jelke, een brief."

Jelke neemt de brief aan. Zijn hand trilt, want direct heeft hij het schrift van Jilderd herkend. Een vreemde postzegel zit er op. De postbode wacht nog even. Het kon zijn dat Jelke iets uitliet, maar die zegt niets, en gaat weer naar binnen.

Daar staat hij, onbeholpen, met de brief in zijn hand. Een levensteken van de jongen. Hij is vreemd gestemd. Zijn moeder gestorven en nu een brief van Jilderd, die haar oorijzer stal.

Martelende weken zijn dat geweest. Jilderd, zijn oudste, zomaar opeens verdwenen. En niet te weten of hij leefde of dood was. En niet te weten waar de jongen was. Hij en Afke hebben daar wat nachten over liggen tobben. En nu staat hij hier en houdt een brief van de jongen in zijn hand. Hij bekijkt de postzegel. Dus hij is in Amerika. Onbereikbaar ver. Er stijgt een hatelijke wrok in zijn hart omhoog. Nu, nu hij weet dat de jongen leeft, is hem deze brief, als een triomfkreet van de jongen, die hem vandaar uit dat vere land uitlacht. Met een mes maakt hij de brief open en zakt op een stoel. Het eerste wat hij opmerkt zijn bankbiljetten, die uit de enveloppe komen. Hij schuift ze achteloos met zijn rode werkhandschoen opzij. Dan leest hij:

Hunteley, 15 oktober 1912

Beste ouders, broers en zusters.

Julie zijn zeker ongerust geweest. Het is niet goed dat ik ben weggegaan. En dat ik het oorijzer van Beppe heb meegenomen. Maar ik kon bij Folkert niet meer leven en ik moest toch een

beetje geld hebben. Ik wilde het oorijzer even lenen en nu stuur ik zestig dollar, dan kan Beppe een nieuw kopen dacht ik. Maar het was niet goed. Het was allemaal verkeerd. Ik heb geboden om vergeving.

Ik ben hier bij een boer. Maar hij woont hier eenzaam en het werk is zwaar. Gisteren zijn wij uit geweest. Het was al nacht toen wij thuiskwamen. Doornat en koud. Mijn naam is hier wat veranderd. Ze noemen mij Leon Pernet. Het adres is: Hunteley no. 12. Staat Nebraska, Amerika. Ik hoop dat het bij jullie goed is. Als ik wat geld heb overgespaard, wil ik wel weer naar huis. Naar vader en moeder en mijn broers en zusters. De kerk is hier ver af. Maar ik zal er wel eens naar toe gaan. Ik hoop niet dat jullie meer kwaad op mij zijn.

Ontvangt de groeten van Jilderd.

Met een rood hoofd zit Jelke bij de tafel. Het oorijzer geleend. Ja, hij kan er zich mooi uitdraaien. Er is trots en wrevel in het hart van deze vader. Maar wrevel overheerst. Dat de jongen het klaar heeft gespeeld, valt hem mee. Dat hij nu al geld stuurt! Maar het is voor grootmoeder niet meer nodig.

Hij ziet opeens zijn moeder met het blauwe doekje op het hoofd, de kerk binnestappen. En nu is zij er niet meer. Dit geld komt voor altijd te laat. De schande van een stelende zoon wist geen zestig dollar uit. Jelke Hoeneveld, man van beperkt verstand, voelt de wrok stijgen in zijn hart. Vaak las hij uit de Bijbel: "En als hij nog ver was, zag hem de Vader en werd met innerlijke ontferming bewogen," maar de diepe zin van die woorden heeft hij nooit begrepen. Nu met de brief van zijn jongen, die naar een ver gelegen land trok, in zijn hand, hoort hij niet de roep om erbarmen van dat arme verdoolde kind. De nuchtere woorden: "Het woont hier eenzaam," en die andere: "Wil ik wel weer terug naar vader, moeder, broers en zusters," gaan aan dit vaderhart voorbij. Het schreiende heimwee, dat daar opstijgt uit deze enkele, met trillende vingers neergepende regels verklinkt zonder echo in het met wrok vervulde hart van deze vader.

Afke komt binnen. Ze veegt het zeepsop van haar armen. Haar ogen gaan opeens wijd open als ze de brief ziet. "Een brief van Jilderd," zegt ze met hoop in haar stem.

"Ja, en niet zo'n mooie. Hij is in Amerika. Het oorijzer had hij geleend, schrijft mij dat

stuk onverstand en nu stuurt hij geld. Nu het te laat is."

Afke grist de brief naar zich toe. Dikke tranen rollen op het papier, als ze de brief leest. "Die stumper, die stumper," snikt ze. Het moederhart verstaat de stille klacht van het verloren kind.

"En dat hij nu al geld stuurt, noem ik een prestatie," zegt ze en kijkt Jelke met felle ogen aan. "Schrijf hem maar gauw terug, dat hij altijd welkom is. Die arme jonge toch."

Jelke trekt rimpels in zijn voorhoofd. "En de schande die hij over ons heeft gebracht? En onze eer die hij heeft weggegooid. Is dat allemaal niets?"

Afke kijkt hem aan met betraande ogen. "Ja, dat is wel iets," zegt ze. En nu herinnert ze zich, wat ze leerde op het vraagleren, toen ze daar als meisje naar toe ging: "Die jongen uit de gelijkenis van de verloren zoon," zegt ze "had die ook schande over zijn vader gebracht en zijn eer weggegooid of niet?"

Jelke zit daar wat mee. Hij mompelt maar zo'n beetje.

"Nee, nu geen uitvluchten," zegt ze. "Je moet antwoorden. Had die jongen dat, of niet?"

Jelke kan er niet onderuit. Hij moet antwoorden. "Nou ja, natuurlijk," zegt hij.

"O, en wat zei die vader, toen hij terugkwam?" Afke met de mouwen opgestroopt kijkt hem vol verwachting aan. In haar hart zingt het: "Hij was verloren en is gevonden."

"Dat zijn Bijbelheiligen," zegt Jelke, zich een woord van de mannenvereniging herinnerend. "Daar komen wij soort lui niet aan toe."

"En wat schrijf je hem terug?" vraagt ze. Jelke zet zijn gezicht in een ernstige plooi. "Dat hoop ik ter zijner tijd te weten," zegt hij.

"Maar je laat die stumper daar toch geen weken op antwoord wachten?"

"Moeder staat dood boven de aarde, Afke. Zegt dat iets? Of zegt dat niets?"

Ze laat het er bij. De kinderen komen uit school en rumoeren in de steeg. Wat zo'n man toch hard is. Die kiest zijn dode moeder boven zijn levende zoon. Met bezwaard hart gaat ze de tafel dekken.

(Wordt vervolgd.)

WIJ LAZEN VOOR U

HET EEUWIGE EVANGELIE EN DE VIERDE MENS,

Gedachten over Bijbel, Kerk en Moraal

door W. G. de Vries

Uitgeverij: De Vuurbaak, Groningen.

Dit vlotgeschreven en door De Vuurbaak keurig uitgegeven boek (284 pa.) maakt bij het doorbladeren eerst een wat verwarde indruk. Het schijnt alsof te hooi en te gras alle mogelijke onderwerpen worden aangesneden. De schrijver heeft dat zelf ook gevoeld: "We hebben in de onderscheiden hoofdstukken van dit boek veel dingen aangeraakt", p. 283. Toch ligt aan de verscheidenheid een gezonde eenheid ten grondslag. De lezer wordt a.h.w. door een gids, die tegelijk journalist is, rondgeleid en krijgt moment-opnamen te zien van wat er in onze dagen op en om het gereformeerde erf te koop en te doen is.

Niet alleen worden zeer actuele onderwerpen, als b.v. kerk en belijdenis, en een nieuwe maar in wezen oude theorie van de inspiratie der Schrift op levendige wijze naar voren gebracht, maar — wat van meer belang is — de 'gereformeerde religie' zoals onze vaders het noemde, verdedigd en beschermd tegen allerlei aanvallen, meest van binnen het — in brede zin genomen — gereformeerde erf.

De discussie cirkelt niet alleen om verscheiden onderwerpen, maar ook om bepaalde figuren, als b.v. Dr. Berkouwer, Dr. Kuitert en wijlen Dr. K. Schilder. Dr. De Vries ziet, niet zonder reden helaas, een repetitie van wat in de vorige eeuw het liberalisme en modernisme ingeluid heeft. Hij vat dat samen in de woorden van de bekende Hofstede De Groot: "Eerst heb ik de mensen teruggeroepen van de Formulieren (van Enigheid, vD) naar de Bijbel, nu roep ik ze terug van de Bijbel naar het Evangelie in de Bijbel", p. 111. Dat is duidelijk en ronduit gezegd, toen in de 19e eeuw. Zo ronduit zegt men 't vandaag niet, hoewel . . .

Een van de sterkste gedeelten van dit boek acht ik de analyse van wat mannen van gereformeerde huize vandaag durven doen met de leer der inspiratie. We hebben leren spreken van 'organische inspiratie'; daarmee hebben vorige geslachten bedoeld de aandacht te vragen voor de 'menselijke factor' in de Heilige Schrift (taal, stijl, menselijke werkzaamheid in het componeren, etc.) maar dan zo dat de HEERE God die menselijke activiteit, etc. in Zijn heilige dienst nam zodat ze niet tekort deed aan het gezag van Zijn Woord; eerder het tegendeel: het resultaat werd alleen maar schoner en goddelijker (indien ik 't zo mag zeggen). Tegenwoordig echter wordt die 'men-

selijke factor' ge-, ja misbruikt als een minus-teken op de Bijbel: menselijke voorstellingen, beperktheden, etc., zodat we die moeten 'aftrekken' van "de boodschap"; zodat we de 'gestalte' moeten aftrekken van het 'gehalte', of omgekeerd alnaar men 't bekijken wil. En dus zo belanden bij wat Hofstede de Groot eerlijk bekende. Ieder begrijpt dat in dit verband de namen van Kuitert en ook Berkouwer worden genoemd door de auteur.

Hetzelfde kan gezegd van wat vandaag plaats grijpt rondom de Gereformeerde Belijdenis. Velen achten dat we maar beter doen met terug te keren (alsof dat kan!) tot de Twaalf Artikelen. Ook hier veel 'gestalte' die afgelegd kan worden om het 'gehalte' over te houden.

Dit is maar één greep uit de veelzijdige inhoud. Men zal zeggen: een echt 'nederlands boek'. Dat kan toegegeven als men maar niet zich inbeeldt dat wij aan deze kant van de oceaan veilig zijn tegen dergelijke aanvallen op de Gereformeerde Belijdenis. Een gewaarschuwd mens telt voor twee.

Men kan het noch de auteur noch de schrijver van dit 'review' kwalijk nemen als zij de profetische figuur van Dr. K. Schilder zien als de kampioen voor 'Woord en Kerk'. Van zijn invloed vooral hopen we dat ze de oceaan oversteken blijft.

Eén ding is ons niet duidelijk geworden: waarom Dr. De Vries in de titel opnam de woorden "en de vierde mens". Hij definieert hem op de eerste pagina als de mens die "door het nieuwe wereldbeeld van de moderne wetenschap volledig van de bijbel is vervreemd. Hij is na-christelijk, na-kerkelijk, na-burgerlijk en na-persoonlijk. Hij is de mens die op geen enkele wijze door het christendom wordt aangetrokken, maar erdoor wordt afgestoten" (de definitie is afkomstig van A. Weber en J. C. Hoekendijk). Tenzij we iets over het hoofd gezien hebben — maar eerst op de laatste bladzij wordt deze 'vierde mens' weer genoemd. De schrijver zal de definitie niet bedoeld hebben voor een van de mannen die hij bestrijdt. Dat dunkt ons onmogelijk. Waarom dan z'n boek ernaar genoemd?

Ons voornaamste bezwaar in dit opzicht echter is dat op geen enkele wijze wordt duidelijk gemaakt hoe de Kerk, met het Evangelie, ook deze 'vierde mens' moet aanspreken. Wij hebben toch "een Woord voor de Wereld"? Misschien zal het antwoord zijn: maar dat woord is, getrouwe kerk zijn, bij de Schrift blijven; de belijdenis onverkort handhaven, alsmede de orde der kerk en de schriftuurlijke moraal. Wij achten dat een goed antwoord maar toch niet voldoende. Paulus die heel goed wist dat het Evangelie een dwaasheid was voor de

Griek en een ergenis voor de Jood, werd toch den Joden een Jood en den Grieken een Griek, en predikte aan beiden het Evangelie. Het eeuwige Evangelie inderdaad, maar ook als enige redding voor de verdwaasde en doodarme 'vierde mens' van deze tijd, nu de einden der eeuwen op ons zijn gekomen.

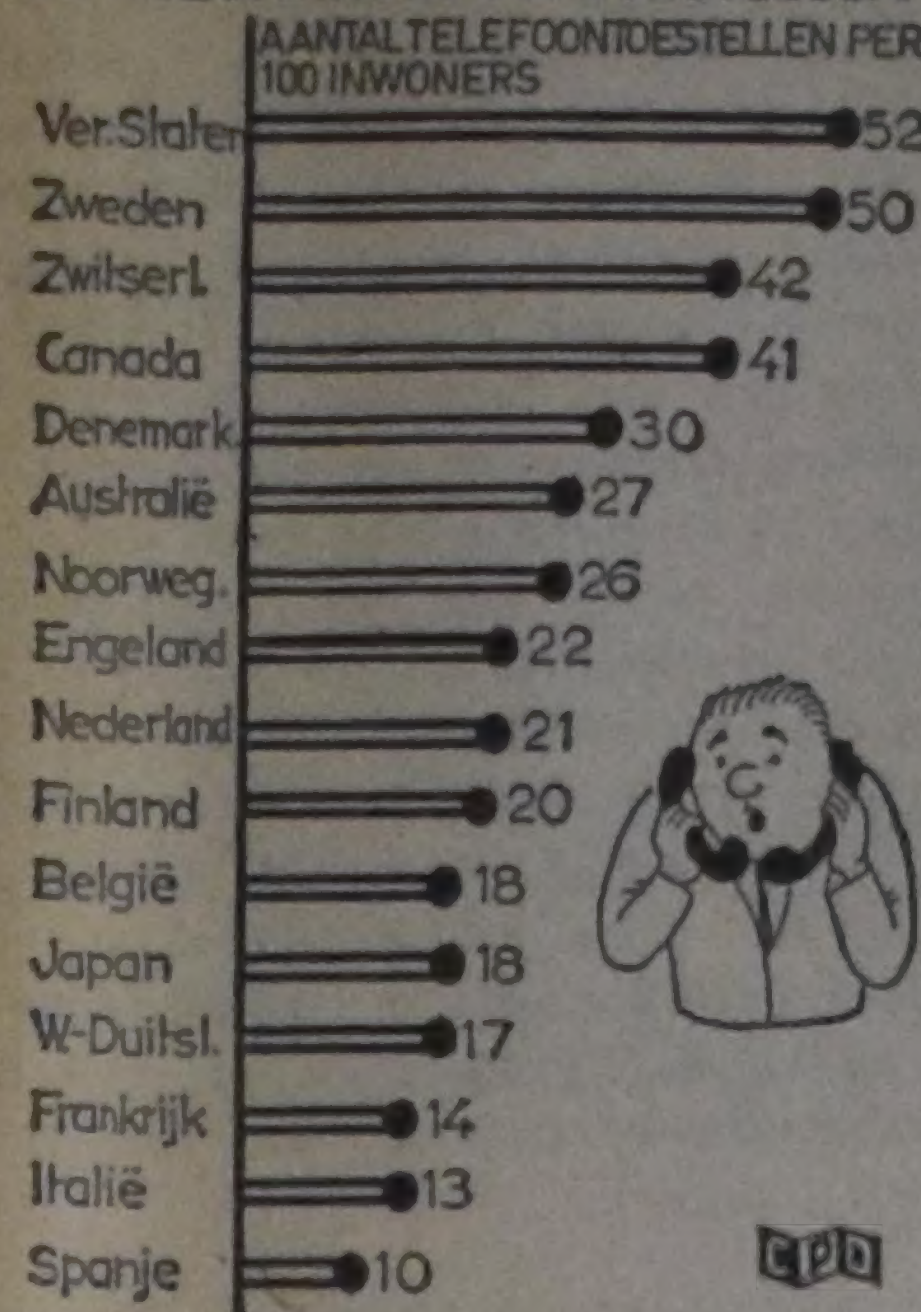
Niettemin: neem en lees. Al was het alleen maar omdat dit boek het beeld tekent van het 'radikaal gereformeerd zijn', samengevat in tien punten, p. 127/8.

G. van Dooren

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

DE MEESTE TELEFOONTOSTELLEN



DE VER-RIJKENDE TELEFOON

In verhouding tot hun aantal inwoners bezitten de Verenigde Staten en Zweden de meeste telefoon-tostellen van de wereld. Dit blijkt uit de grafiek waarin, over 1968, een overzicht wordt gegeven van het aantal toestellen per 100 inwoners. De grote verschillen in telefoonbezit ontstaan door o.a. het aantal steden, kantoren, de welvaart, enz. Canada neemt de vierde plaats in op de ranglijst maar, in verhouding tot het inwoners-aantal, heeft Nederland meer telefoon-tostellen in gebruik dan Duitsland of Frankrijk, zie grafiek. Zweden is, in verhouding, het grootste telefoonland van Europa.

DE VIOLIST

Er is een Violist geweest
Die, (naar de legende gaat)
Zijn instrument aan 't spelen was
Wijl lopend in de straat
Hij kwam terug van een concert
En speelde als maar door
Zo ging hij op in zijn carrière
Daar leefde hij nu voor.
Iemand, die eens zijn vrouw bezocht
Zei: "O wat is dat fijn,
Om ie'dre dag maar weer opnieuw
Bij die muziek te zijn."
"Och" zei ze, erg teleurgesteld,
"Ik wou, dat dit zo was
Maar als hij thuiskomt, hangt hij zijn viool
Beneden, naast zijn jas.
Ik hoor en lees van zijn carrière
Zijn naam is erg bekend
Maar thuisgekomen, hoor ik nooit
Iets, van zijn groot talent"

Zijn wij, ben ik misschien een violist
Die naar de Kerk toe gaat
Maar ophoudt violist te zijn
Als ik die kerk verlaat
En erger nog, mijn Christen zijn
Hangt ergens in de gang
En als ik in de week getuigen moet
Dan ben ik o zo bang
Wij spelen mee in het Orkest
Wij noemen het de Kerk
Maar neem ik die muziek wel mee
Naar buiten op mijn werk?
Of is mijn buurman, of mijn baas
Soms ook teleurgesteld
Omdat ik hem van 't Groot Orkest
Nog nooit iets heb verteld.

John Van Ast.

Vandaag goed
morgen nog beter

Canada Savings Bonds

Een belegging
die groeit en groeit

7¾%

Gemiddelde jaarlijkse
rente tot vervaldag

Canada Savings Bonds stellen U in staat om plannen vooruit te maken — de toekomst zonder zorgen tegemoet te zien. Zij zijn Canada's meest populaire persoonlijke beleggingen.

Canada Savings Bonds zijn gemakkelijk aan te schaffen, a contant of op termijnen, in coupures van \$50 tot en met \$25.000.

Canada Savings Bonds betekenen onmiddellijk baar geld. Zij kunnen ten alle tijde tegen normale waarde plus opgelopen rente worden ingewisseld.

Canada Savings Bonds zijn veilig — gesteund door alle rijkdommen van Canada. Zij zijn een zeer speciale borg.

De nieuwe Canada Savings Bonds brengen een gemiddelde van 7¾% per jaar op indien ze tot de vervaldag worden aangehouden.

Elke \$100 aandeel begint met een rente van \$6.75 voor het eerste jaar, betaalt \$7.75 rente voor elk van de volgende drie jaren en betaalt tenslotte \$8.00 rente voor elk van de laatste zeven jaren.

Bovendien kunt U rente op rente verwerven. U kunt elke \$100 laten groeien tot \$227.50 in slechts elf jaar. Daarom beweren wij dat Canada Savings Bonds goed zijn voor vandaag en nog beter voor morgen; een belegging die groeit en groeit.

Koopt Uw aandelen nog heden van Uw
werkgever, bank of makelaar

GEBED VAN EEN BEJAARDE

Gezegend zijn zij die het mij niet kwalijk nemen,
dat mijn gang wat onzeker en mijn hand wat slap is geworden.

Gezegend zijn zij die begrijpen, dat mijn gehoor niet
zo scherp meer kan zijn.

Gezegend zij die verstaan, dat mijn ogen verzwakt zijn
en mijn begrip langzamer is geworden.

Gezegend zij die zogenaamd niet zien,
dat ik koffie gemorst heb op het tafellaken.

Gezegend zij die even stoppen,
om een praatje met mij te maken.

Gezegend zij die mij ongemerkt herinneren
aan wat gisteren gebeurd is.

Gezegend zij die mij niet verwijten, dat ik
een verhaal vandaag al twee keer verteld heb.

Gezegend zij die mij overtuigen, dat ik bemind wordt
en geëerbiedigd en dat ik mij niet eenzaam behoef te gevoelen.

Gezegend zij die beseffen, dat ik een beetje moeite heb
met het dragen van mijn kruis.

Gezegend zij die de laatste dagen van mijn aardse reis
naar het Vaderhuis, door echte hofde,
wat minder moeilijk maken.

naar een gedicht van Esther Mary Walker

WINKELN EN NOG WAT

Een degelijke huisvrouw vertelde mij eens dat ze liever een kamer schoonmaakt, dan dat ze een middag gaat winkelen. Ik voelde me toen heel frivol, want mijn voorkeur ligt wel (on-)degelijk andersom. Onze dochters zijn ook al erfelijk belast en één van hen liet zich laatst over een vriendin aldus uit: "Ze is zo akeelig praktisch! Als ze een winkel binnenkomt, stevent ze regelrecht op haar doel af, koopt wat ze nodig heeft en verdwijnt weer, zonder verder op of om te kijken!" Wij konden er niet over uit. Stel je voor! Als wij door onze ongeduldige echtgenoot en vader weer eens bij een winkel afgezet worden met de woorden: "Oven een kwartier ben ik terug en je zorgt maar dat je klaar bent!" dan presteren wij het nog om vijf minuten te weifelen tussen donkere of nog iets donkerder nylons, even langs de damesmode-afdeling te vliegen en ons al of niet vleidend oordeel te geven over de "new arrivals", twee minuten te staan wecklagen over dat dotje dat gisteren nog in de uitverkoop hing, maar nu toch echt weg is, bij de records en boeken te neuzen, om dan tenslotte triumfantelijk nog net op tijd bij

onze dierbare man en vader in de auto neer te ploffen, druk naprattend over al het enigs, onzinnigs en moois dat we gezien hebben! Een heel enkele keer gebeurt het dat ik, terwijl ik m'n kroost veilig geborgen weet in school en op het werk, de car ter beschikking heb en eens heerlijk, onopgejaagd en moederziel alleen, de winkels langs kan gaan. Meestal slaag ik er in om alle karweitjes die verwijtend liggen te wachten, prompt te vergelen en heel erg van zo'n uitgangetje te genieten. M'n voorkeur gaat dan uit naar een groot warenhuis waar alles nogal aan de dure kant is. Ten eerste omdat ik er niet gauw uitgekeken raak op al het werkelijk mooie dat er te koop is, ten tweede omdat de prijzen het me onmogelijk maken om impulsief en daarmee financieel onverantwoordelijk te werk te gaan.

Het nadeel is dat ik er soms ook wel wat ontevreden van word. Laatst stond ik bijvoorbeeld een heel mooi teakhouten peper- en zoutstel met zilveren doppen te bewonderen. Ik rekende uit dat ik voor de prijs daarvan wel tien

pyama's voor Johnny zou kunnen draaien. Haar moeder zou haar kind een maand lang met een volle kopen waar hij op dat moment om zat te gillen. Niet om tien na-kleur hadden en zelf zou ze beslist, maar wel om een of twee, sen of ze goed pasten. Heel onlogisch misschien (of was er een angeltje aan het werk?), kwamen mij toen de heer en mevrouw Onassis in de gedachten. Ik zag ze op een picnic met dit bewuste peper- en zoutstel achte-loos tussen het andere eetgerei. In gedachten volgde ik hen, na af-loop, op de weg naar huis. Jacky rommelde nog wat in de manden en coolers. Och heden, nou lag dat teakhouten stel nog ergens verge-ten in het gras. Nou ja, vooruit maar hoor, dat was voor de eer-lijke vinder.

Een beetje mokkend slenterde ik verder, handig alle hulpvaardige verkoopsters ontwijkend. Bij de schoenafdeling werd m'n stemming met een stevige duw weer in een beter spoor gebracht. Daar schuifelde, achter haar moeder aan, een blind meisje van een jaar of zes-tien. Een lief gezichtje, prachtig donker haar en een slank figuur-tje. Ze gingen zitten en een ge-dienstige verkoopster kwam al met stapels dozen aandragen. Verder lopend wist ik dat dit meisje niet eindeloos voor de spiegel zou staan

Haar moeder zou haar kind een maand lang met een volle vertellen of de schoenen de juiste maat naar bed had kunnen laten maken. Maar ze beslist, sen of ze goed pasten.

Zonder interesse liep ik verder het mooiste serviesgoed en zelfs de lokkende uitstalling van hon-dertden boeken voorbij, regelrecht naar buiten. Ik keek, en ik keek. Naar de mensen, naar de statigs huizen in deze oude stadsbuurt die elk een lang verhaal in zich ver-borgen hielden, naar een leuk klein hondje en naar de blauwe lucht waarlangs een vliegtuig doelbewust zijn weg zocht.

Vóór we het weten is het straks weer zover. Dan worden we aan alle kanten belaagd: Nog zoveel dagen voordat u op Kerstmorgen doodmoes van het winkelen en re-kenen wakker wordt! Als we niet oppassen gaan we het nog geloven ook, dat we zonder een blender absoluut niet verder kunnen leven. Dat Junior, als hij het zonder een elektrische trein of zonder een com-plete hockey-uitrusting zal moeten doen, veeleens een complex zou kun-nen krijgen. We laten ons op-zweepen en zussen ons geweten als we bedenken dat het geld voor die hairdryer, die Mary toch eigenlijk niet echt nodig heeft, een hongerig

We zijn er, ben ik bang, te-gevoordig zo gemakkelijk van te overtuigen dat we dit of dat echt nodig hebben, erger nog, we menen dat het ons goed recht is het te bezitten.

Ik heb me voorgenomen om in het vervolg veel aan dat blinde meisje te denken. Om te proberen onze kinderen zich ervan bewust te maken dat een horloge, als je nog maar twaalf bent, niet op-weept tegen een paar heldere kij-kers. En dat het heerlijk is om recht van lijf en leden te zijn, al heb je dan ook geen skis met bij-behorende garderobe.

Het zou goed kunnen zijn om met elkaar eens te praten over Mattheus zes, waar we lezen: Ver-zamelt u geen schatten op aarde, waar mot en roest ze ontoonbaar maakt en waar dieven inbreken en stelen; maar verzamelt u schatten in de hemel. Daar zijn ze veilig, en ontastbaar. En dan met elkaar maar eens op zoek, elk naar het eigen hart. Om uit te vinden waar het zwaartepunt in ons leven ligt.

Linda

Dunwoody & Company

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Geef Uw

ADRESVERANDERING

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aan de

Administratie van

CALVINIST-CONTACT

Vergeet vooral niet uw
oud adres te vermelden!

EENVOUDIG SCHEMA v.d. HANOSCOOP



NAAR TV MET DIEPTE EN ...
RUIMTE

In theorie gaat de deur open naar een televisiebeeld dat drie dimensionaal is, een beeld met een volledige dieptewerking hetzij in kleur, hetzij in zwart-wit. Het zijn beelden waar men a.h.w. omheen kan lopen zodat de voor- en achter zijde bekeken kan worden. Dit verbluffende toekomstbeeld komt een stapje nader door de uitvinding van de Oostenrijkse technicus Haniach te Wien-Döbling. Hij heeft een "Hanoscoop" ontworpen die met behulp van o.a. licht, spiegels en film een volledig ruimtebeeld kan projecteren.

Een wentelende "lichtband" maakt gebruik van de traagheid van het menselijk oog en kan daardoor op perfecte wijze beelden in de ruimte "scheppen". Uiteraard is het principe technisch uitvoeriger dan het schijnt, zo komt er ook een prismasysteem aan te pas en is de wenteling van het spiegelsysteem en de lichtbron niet gelijkmatig. De uitvinding maakt gebruik van een film maar volgens de uitvinder kan er ook een televisieopnamebuis (iconoscoop) worden gebruikt. In theorie wordt een gebruik van de "Hanoscoop" ook voor de TV mogelijk al zal dit nog wel even duren. In dat geval zal het geijkte TV-scherm verdwijnen om plaats te moeten maken voor een doorzichtige ronde glaskoepel waarin "echte" mensen bewegen. Afhankelijk van de kijk-richting zien de toeschouwers dan de toneelspeler in het TV-toestel in het gezicht of op de rug.



De Ruyter's Muisjes

KINDEREN ZIJN ER DOL OP

P. de Ruyter & Zn. N.V., Baara
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Uw Ongevallenverzekering. Bescherming is ons streven.

We helpen op velerlei manieren

Het voorkomen van ongevallen. De In-stellingen voor Bedrijfsveiligheid in On-tario werken in nauw verband samen met werkgever en werknemer om het risico van ongevallen tijdens het werk te ver-minderen, en door het bijbrengen van een beter veiligheidsbesef betrouwbare arbeids-methoden in te stellen.

Kosten geneeskundige behandeling. In ge-val van letsel heeft een werknemer recht op alle voor herstel noodzakelijke genees-kundige hulp tot het moment waarop die werknemer geheel hersteld is verklaard.

Dekking tegen ongevallen. Als een werk-nemer zijn werk niet kan verrichten ten gevolge van een ongeval tijdens het werk, dan zenden wij hem om de andere week per cheque een belastingvrije uitkering over een periode van telkens twee weken.

Beroepsherscholing. Indien een werknemer, ten einde zijn beroep weer naar behoren te kunnen uitoefenen, voor herscholing en heropleiding in aanmerking komt, zullen wij deze voor onze rekening nemen. En er is geen limiet gebonden aan tijdsduur en geld, nodig om een werknemer zijn oude positie weer in te laten nemen.

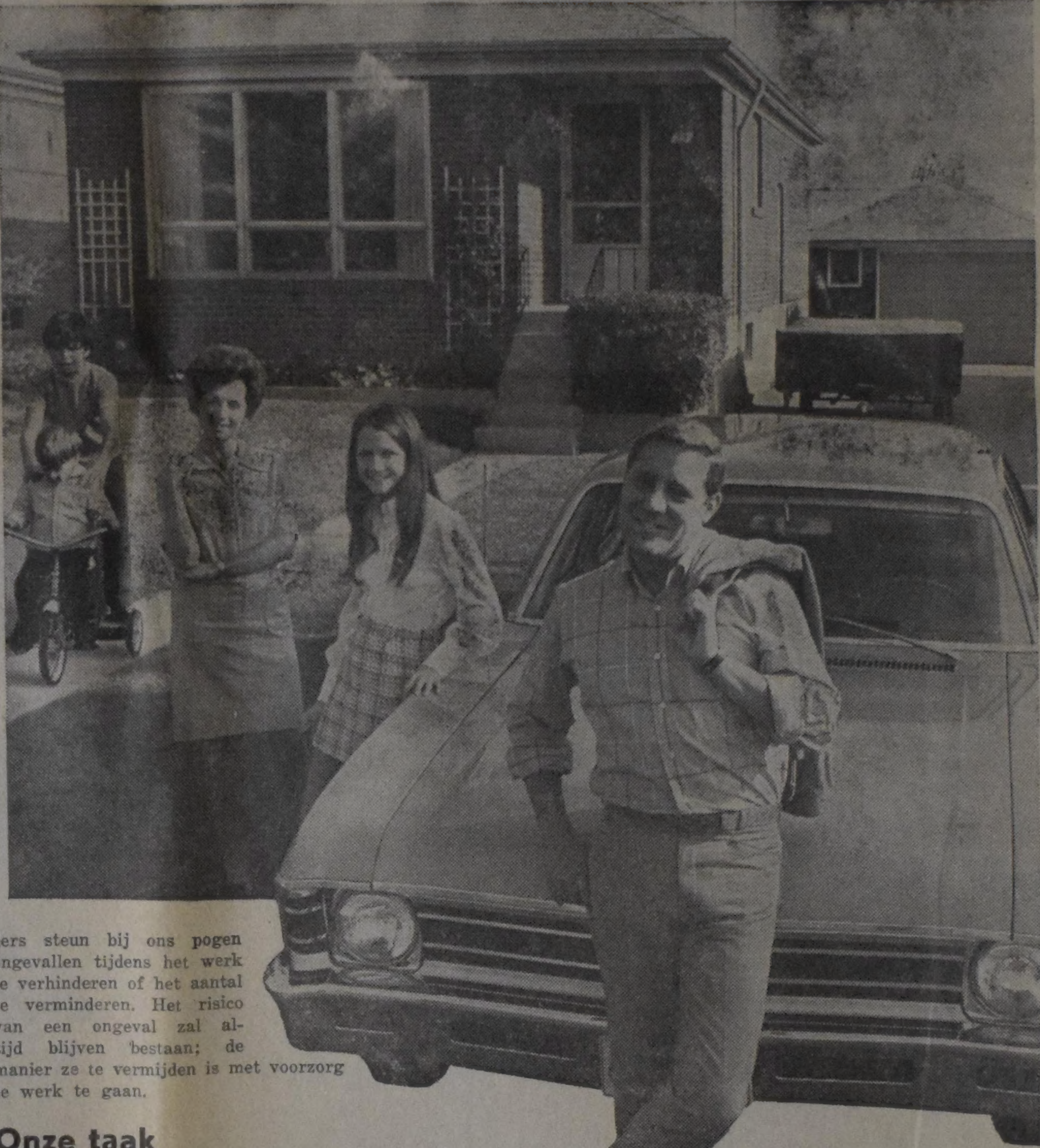
Help ons U te helpen

We schenken aan iedere aanvraag dezelfde snelle, rechtvaardige en uitvoerige aan-dacht. Maar om iedereen alle hulp te ver-lenen waarop in voorkomend geval aan-spraak wordt gemaakt, hebben we de medewerking van vele mensen nodig.

Van ieder ongeval dient onmiddellijk rap-port te worden uitgebracht. We kunnen tot behandeling van een geval overgaan via een rapport van de door een ongeval ge-troffene zelf, zijn werkgever of zijn dokter. Binnen vijf dagen na het doorgeven van het ongeval kan de aanvrager in kwestie de eerste uitkering reeds ontvangen hebben.

De invalide of tijdelijk gehandicapte werk-nemer heeft uw welwillendheid nodig. Of u nu de werkgever of een collega bent, geef hem een kans te tonen wat hij waard is. Het zijn iemand's bekwaamheden en niet zijn onbekwaamheden die tellen.

Voorkomen is beter dan genezen. Het aller-voornaamste is te mogen rekenen op ie-



ders steun bij ons pogen ongevallen tijdens het werk te verhinderen of het aantal te verminderen. Het risico van een ongeval zal al-tijd blijven bestaan; de manier ze te vermijden is met voorzorg te werk te gaan.

Onze taak

Het is onze taak erop toe te zien dat u in alle voorzieningen, vastgelegd in de Ongevallenwet, meedeelt. Deze wet wordt in stand gehouden door middel van verplichte geldelijke steun van werkgevers, en biedt in geval van on-gevallen tijdens het werk aan meer dan twee miljoen in Ontario werkzame man-nen en vrouwen bescherming.

Voorkom ongevallen - en geniet van het leven!

Ongevallen Verzekering, Ontario,
90 Harbour Street,
Toronto 1, Ontario

Toronto — Sudbury — Ottawa — Windsor
Thunder Bay — Kitchener — North Bay

Hierbij verzoek ik u om toezending van literatuur betreffende de werkzaamheden van de OV. Ik ben een werknemer/een werkgever.

Naam

Adres

Woonplaats

Bill, the babysitter

"Is everybody inside?" asked Dad, as he entered the livingroom; "Bill, Sharon, Margaret and Tom, come here for a minute. I have something very important to tell you!"

"What is it, Dad?" asked the children as they came running from all directions, "is anything the matter with mom?"

"Mom's just fine, and the doctor told her that she can leave the hospital tomorrow," smiled Dad, "but it does have something to do with Mom. The doctor thinks that after this operation, mom should take it easy for a while. But you all know what she's like, if she comes home tomorrow she'll start working right away again. So we did some thinking, and now we have it all arranged. Tomorrow I'll pick her up from the hospital, but instead of bringing her home, Aunt Alice has offered to take her for a week. She'll get lots of rest there."

"But what about us?" interrupted Margaret, "do we have to do all the housework again for another week, and are you going to do the cooking and the laundry again, Dad?"

"Well didn't we manage pretty well?" laughed Dad, "The house is clean, the dishes get done every day, and Bill even tried his hand at the ironing!"

"Yes, and he burned a big hole in his shorts!" said Sharon disapprovingly, but Bill punched her, and she wisely kept quiet. Bill was ten years old, and a lot stronger than six-year-old Sharon.

"We are not going to stay home," continued Dad, "I was just coming to that. Last week we had to stay in town, so I could visit Mom every day. But Uncle Bob offered us his tent-trailer for a week, and you children haven't been out much yet during the holidays, so who wants to go camping with me?"

"Me, me!" shouted the children, but Tom, who was only four, asked in a small voice: "Why can't I see Mommy, I haven't seen her for a whole week, why can't she come?"

"I'll know what we'll do," replied Dad, as he patted his youngest son on the head; "when I pick Mom up, we'll bring her home first for an hour or so and then I'll bring her to Aunt Alice, and we'll leave right after. That means we are going to be busy, and everybody will have to help. We'll have a lot of packing to do before tomorrow afternoon."

"May I bake a cake, as a welcome-home present for Mom?" asked Margaret, "I know how to do it, Dad, I've done it before!"

"That's a good idea. And Bill, since you're the oldest, can you make a list of all the things we have to take? Remember, let's not take more than absolutely necessary," warned Dad.

The next twenty-four hours passed very quickly. Everybody helped with the chores, and Dad, who still had another week of holidays coming to him, supervised all the packing.

When Mother got out of the car the next day, she couldn't believe her eyes. The livingroom looked tidy, and the coffee-table was decorated with a large cake. Sharon and Margaret poured the coffee, and Bill took his mother to the window and showed her the tent-trailer, while little Tom kept holding his Mother's hand, and kept asking her if she was all better now.

"I can see now that my family can manage very well without me!" laughed Mother, "I should get sick more often," but Dad and the children protested loudly.

"Housework isn't really for boys!" said Tom, for that's what he had heard big brother Bill say all week, and Sharon showed her mother the shorts Billy had ruined.

"Why did you have to show her right away?" said Billy angrily, but Mother squeezed her oldest son's arm approvingly, and said: "I'm proud of my whole family."

Now, are you children going to behave next week, and are you all going to be careful near the water? Tommy can't swim yet, so everybody else should keep an eye on him!"

Don't worry about us," replied Dad, "we'll take good care of ourselves. But I think there's something we should do before we go, we should all thank God that he took care of Mother in the hospital and made her well again."

Everybody listened to Dad's prayer, and Mother kissed her family, and everybody waved good-bye as Dad started the car to take Mom to Aunt Alice.

An hour later Dad and the four children were on their way, looking for a camping site for the first night.

"I know a park, not too far away, which has all the facilities for camping," remembered Dad, and sure enough, an hour later the children got out of the car and ran to the lake and explored the park.

"It's not crowded at all," said Dad, "most people stay here only for the day, there's a children's playground about half a mile from here, maybe we can stay here for a few days if you children don't get bored."

"Bored!" exclaimed Bill, "I could spend a month here, do you think this lake has a lot of fish?" "We'll have to find out," laughed Dad, "but let's find a spot where we can put up the tent-trailer, somewhere up on that hill over there, nobody is camping there!"

It did not take very long, and half an hour later everybody was swimming. Tommy tried very carefully to get only his toes wet, until Dad took him by the hand, and then he dared to wade in a little further.

"I'll make supper tonight," offered Margaret. "May we have hot-dogs, Dad? There's lots in the icebox."

"All right," agreed Dad, "but Bill will have to help you with the camp-stove."

Bill enjoyed himself tremendously. This was a lot more fun than trying to iron clothes. And Dad gave him a lot of responsibility. Not every ten-year-old would be allowed to light a camp-stove, but Dad knew he could trust him. After supper almost all the people left the park, except for two house-trailers which were camped on the other side of the park.

"Well, we have the whole park almost to ourselves," said Margaret contently. Skipping happily down the hill to get a pail of water from the pump, she suddenly tripped and her foot got caught under a root of a giant fir tree. She fell and gave a loud cry, and did not even try to get up.

"Did you hurt yourself badly?" asked Dad as he tried to free her foot, but Margaret only moaned and sobbed, and then Dad noticed that her foot started to swell and looked kind of funny. "I'm afraid it's broken," he said softly to himself, while he picked up his daughter and carried her to the tent. Everybody surrounded Margaret, but the otherwise happy girl could not stop crying and pleaded: "Daddy, please take me to a doctor, my foot hurts so much."

Dad thought quickly for a minute, and then he turned to Bill. "Bill, listen carefully," he said hurriedly. "I'm going to take Margaret to the hospital, there's one about twenty miles from here, and there are always doctors on duty in the emergency ward. I don't know how long we'll be, it may be several hours. Now, Sharon and Tommy, you obey Bill, he is in charge tonight and he will bring you to bed as soon as it gets dark in about half an hour or so. Bill, you'd better go to bed too, you know where the flashlight is, and there's nothing to worry about, just try to fall asleep. We'll be back as soon as we can, O.K.?" Bill nodded silently, though he

was full of questions yet, but Dad carried Margaret to the car. A few minutes later the three children were alone in the park, except for the two trailers in the distance.

"I'm a little scared without Daddy," said Sharon in a small voice, and Tommy started to cry softly. "Me too." That settled it for Bill. Here he was, ten years old, and in charge of two children, six and four years old, and Dad expected him to be a man, and take care of his brother and sister. But Dad did not know that Bill was scared too! Mother would have known it. Mom knew that he was always a little afraid in the dark, and that he was afraid to go alone to the basement at night, and she always kept the light in the hall on when he was in bed. Bill was ashamed of it, but he just could not help it, and Mom was a good sport, she never teased him, she only assured him that he would overcome his fear some day.

"God, please help me, so I won't be afraid tonight, and please, let Dad and Margaret come back quickly," prayed Bill silently, and then he turned to the two frightened children. "Come on, let's get into our sleeping-bags right away, and then I'll tell you a story" he promised. Five minutes later the three children snuggled close together in their sleeping-bags, while Bill started to tell the story of Goldilocks and the three bears.

"I like you Bill," whispered Tommy sleepily, and Sharon begged for another story, and pretty soon Bill could tell by their breathing that the two children had fallen asleep. It was getting dark quickly now, and Bill got the flashlight and took a book from one of the suitcases. He looked at his watch, which Mom and Dad had given him when he passed to grade five, and saw that it was almost nine o'clock. It might be a long time yet, before Dad and Margaret got back, so if he started to read, he might get sleepy

and doze off. It was really quite cozy in the tent, and Bill almost started to enjoy himself, until he heard a strange sound. Something was sniffing outside, and something started to scratch the wheels of the trailer. Could it be a squirrel, . . . no, . . . squirrels didn't sniff like that; maybe a racoon, . . . or, or, . . . maybe a bear? Sometimes you could read in the papers that a bear would attack unsuspected campers. "Please God, help me," prayed Bill, and then, . . . he heard a soft whimpering, which changed to soft barking, and when he unzipped the tent-door he saw a small dog in the faint light of the stars, and relieved he whispered: "You little rascal, do you belong to those people in the house trailers?" The dog barked once more and disappeared, so Bill rolled himself in his sleeping bag again. And all of a sudden he was not afraid at all anymore. He knew that he wasn't all alone with his small brother and sister, but that Somebody was taking care of them.

He dozed off, only to awakened this time by the headlights of a car shining right into the tent!

"Dad, Margaret, are you back?" he cried happily, but a strange voice answered: "It's not your Dad. Are you Bill Barker?" and Bill saw a man in uniform coming towards the tent.

"Don't worry," said the policeman in a friendly voice, "but you must be Mr. Barker's son, are you children alright?" and when Bill only nodded, because he was too surprised to speak, the officer continued: "Do you mind if I keep you company, until your Dad gets back?"

"Of course not," Bill managed to say, "but how did you get here?"

"In my police-cruiser," laughed his new friend. "Do you know what happened? Your father phoned the police station when he was waiting in the hospital, while the doctor set your sister's fracture. Her foot was broken alright, she'll get a nice cast, but the pain is gone, and she will have to get around on crutches for a while. Your Dad told us that he had left his three other children in the park, and he was a bit worried. The chief told me to go and see if you were alright, and to stay here

until your father gets back. So here I am, and I must say that your Dad can be pretty proud of you, not many boys your age would dare stay here all alone in the dark with two small children."

"I was scared at first," admitted Bill softly, "I've always been afraid in the dark, and I'm glad you came."

The next hour passed very quickly. The officer told Bill many stories about robberies, thieves, highway patrolling, etc. while the two smaller children slept soundly.

When Dad and Margaret came back, a little after twelve, Dad hugged his son, and Margaret said: "Bill, you may have the honour of writing your name on my cast, because for the rest of the week you'll be doing all my chores, while I learn to walk on these silly crutches."

When the officer left, Dad invited him to come over the next night to admire their campfire, and Bill made up his mind right then and there that he wanted to be a policeman when he grew up!

B. Hosmar



1945 — 1970

In Memory of Holland's Liberation by the Royal Canadian Armed Forces.

FEIKE ASMA PLAYS HIS

UNIQUE 1945 LIBERATION PROGRAM

with works by Handel, Healy Willan, Bossi, Guilmant, Mudde, Widor, Jan Zwart and Feike Asma.

CENTRAL PRESBYTERIAN CHURCH, Charlton Ave. & Caroline St., HAMILTON
Tuesday, November 3, 1970 — 8.15 P.M.

TRINITY UNITED CHURCH, 140 Maple Street, COLLINGWOOD
Thursday, October 29, 1970 — 8.15 P.M.

ST. PAUL'S ANGLICAN CHURCH, 227 Bloor St. East, TORONTO
Saturday, October 31, 1970 — 8.30 P.M.

FROM PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

TALK ABOUT THE KINGDOM

The Kingdom of God is often mentioned in our days. We are getting more than used to the term "Kingdom activities." We are urged to have the Kingdom vision before our eyes. Repeatedly, we are called upon to be Kingdom workers. However, in spite of all this the common use of these phrases are somewhat confusing. Once in a while, we are told a good move would be made if we would sell our church buildings and invest the money in Kingdom work. This would make a tremendous impact upon our nation and the Kingdom cause would advance tremendously.

In general the Kingdom promoters do feel obliged to answer the basic question, "What is the Kingdom?" The other important question, "How can a man enter it?" does not get any reply either. But the Bible still provides us with all the information we need about the Kingdom. Think of Jesus' words: "The Kingdom of God does not come in such a way as to be seen. No one will say, 'Look, here it is' or, 'There it is'; because the Kingdom of God is within you." This first class information should restrain any speaker or writer on the Kingdom from making remarks too radical on the subject.

The full and essential name of the kingdom is almost forgotten and out of use. Our Lord called it "The Kingdom of Heaven." This remarkable term indicates the deep significance of the kingdom. It is such a kingdom in which all citizens are willing and obedient servants of the king. Over against the world-wide kingdom of God's power in which all creatures, satan included, have their place, the kingdom of heaven consists of only happy and perfect obedient subjects to the King; they do his pleasure and extol his majesty. Of course, this situation in state of perfection is only to be found in heaven.

The coming of God's Son to this planet brought the Kingdom of heaven on earth. John the Baptist began his work by saying, "Change your ways for the Kingdom of Heaven is near!" And Jesus Christ used the same announcement, when He started his public ministry. These words answer the question of who will be admitted to the kingdom. A radical change is required. The kingdom of heaven is marked by the perfect obedience of all its citizens. Therefore, since Jesus brought that kingdom on earth, all those who seek to enter it should have a new heart and a new mind, giving up their disobedience and rebellion, and being willing to serve their king with all this is within them.

This change is to be brought about by God Himself. In the second petition of the Lord's Prayer, "Thy Kingdom come," we pray for that change first of all: "so rule us by Thy Word and Spirit that we may submit ourselves more and more to Thee." (Heid. Cat. Lord's Day 48). We should never forget to pray this, not even in all we are doing for the kingdom of our Lord.

God has promised His Word and Spirit to His church especially. He will guide her and teach her how to work for His kingdom in this world. This means that the church cannot be identified with the kingdom, but that it is the indispensable aid to bring the kingdom of heaven about on earth.

Now we can understand why Jesus said that the kingdom is within us. If we humbly bow down before our King, we belong to His Kingdom. The work for God's kingdom comes down to helping and persuading others to come to Jesus Christ and to acknowledge Him as their King.

We as humble servants of Christ should do our utmost to preach and SHOW that He is King in all fields of life.



A very sad report found a place in Presbyterian Journal:

"A survey conducted by the Philadelphia Inquirer has turned up the not-unexpected conclusion that organized religion is in a severe state of decline in America. Among others interviewed was Constant H. Jacquet Jr., editor of the Yearbook of American Churches, who said he had 'never seen such a massive decline. (It is) the most serious downturn in organized religion in decades.' The majority of churchmen in leading denominations agreed that the Church is losing its influence over its members, declining in attendance and suffering economically, the report said. However, the report also noted, not unexpectedly, that 'pentecostalism is thriving, as are smaller conservative Churches.' It cited a marked upward trend for what it called the 'fundamentalist' type churches in America. But nobody seemed to know why."

In this connection we should remember that the Christian Reformed Church has a Study Committee on Investigation of Membership losses. This Committee is still studying since it was appointed many years ago. . . . I just forgot how many. . . .

Christianity Today carried the following impressive report in its News Column. (Here and there shortened by myself):

A PEARL OF GREAT PRICE

"I am very happy to be breathing free air again," said American bishop James E. Walsh after twelve years in a Communist Chinese prison. The 79-year-old Maryknoll missionary was arrested by the Communist government in 1958, and sentenced to twenty years in jail on charges of spying. After eighteen months of interrogation he "confessed."

Walsh, the last Catholic missionary to leave China, was placed in a hospital to recuperate after he was unexpectedly led across the border into Hong Kong July 10. The official Peking news agency, depicting the bishop as a "convicted imperialist spy," said he had been released because of his advanced age and poor health.

Father John McCormack, superior-general of the Maryknoll Order, flew to Hong Kong to meet Walsh. After the bishop fully recovered, McCormack was to escort him to Rome for an audience with Pope Paul, and then to his home town of Cumberland, Maryland. "I found no bitterness in him," reported McCormack. "He is surprisingly gentle and kind toward the people who imprisoned him even though he feels that the severity of his sentence was entirely unjustified."

In his prison isolation, Walsh did not even know that Pope John XXIII had died, and he reacted with surprise when told upon release that the United States had recently landed men on the moon.

The bishop refused to leave China after the Communists won power in 1949. He continued to say Mass and published religious pamphlets as the Peking government escalated its opposition to Christians.

"The task of a missionary," Walsh once wrote from China, "is to go to a place where he is not wanted, to sell a pearl, whose value, although of great price, is not recognized, to people determined not to accept it even as a gift. . . ."

The following editorials were also found in Christianity Today; they are very different in character but I expect that my readers will be interested in them:

SCANNER

MARRIAGE COVENANT: PROMISES, PROMISES

One of the chief architects of the Lutheran Church in America's new, definitive statement on sex, marriage, and the family admits, "We have a tiger by the tail." Holding the tiger will get rough when pastors begin to answer questions about whether the church now officially says that sexual intercourse outside marriage may be permissible.

A sentence inserted in the final paper says the church neither "condones or approves premarital or extramarital sexual intercourse." Yet drafters of the 2,200-word document say a "marital union" doesn't necessarily require a legal contract to be valid.

A concept in the statement is helpful: "Christian faith affirms marriage as a covenant of fidelity — a dynamic, life-long commitment of one man and one woman in a personal and sexual union." The paper goes on to say: "A marital union can be legally valid yet not be a covenant of fidelity, just as it can be a covenant of fidelity and not a legal contract."

We agree with the first half of the sentence: too many "marriages" are paper husks; the legal document stands, but the dynamic, lifelong commitment atrophied long ago. But we would argue that a covenant of fidelity — defined by a drafter of the statement as a "personal promise of commitment" — must be accompanied by a legal contract for there to be a true marriage union that can be blessed by God and honored by men. For the Christian, the promise of marriage commitment should be publicly affirmed and contractually protected. In a marriage between Christians this happens simultaneously before the minister who marries them. He acts as a double agent: as a minister of Jesus Christ he joins together the man and the woman, and as a representative of the civil government he publicly sanctions the union.

Those who follow Christ will want to honor the laws of God and the land.

FOR CHRISTIANS AT PLAY

One of the less pressing tasks facing theologians today is the development of a theology of games. Too many people think games are only for the very young or very old.

Some blame their lack of interest in games on the lure of television. Others have corrupted the word game to mean unimportant activities that substitute for meaningful action.

The latter deserves special rebuttal. Games are not a substitute for meaningful activity but the symbolic enactment or reenactment of it. In a game we can defeat our opponent without doing actual permanent harm to him. Thus from games we learn something about winning and losing in life.

Playing games can also bring together people who may have little in common. And in our day, every little bit helps in the face of growing estrangement.

The Apostle Paul's use of competitive sports as pictures of the Christian life bears witness to the fact that the game impulse is a gift of God. So during these more leisurely winter days, let's break out the backgammon set, dust off the Monopoly board, retrieve the Scrabble game from the attic, and experience anew the therapy of good gaming.

The following modern parable was found in a report on the work in the Glad Tiding Center in Edmonton, Alta. It was written by Mr. Fred DeVries, full-time Layworker there:

"Fred Somebody, Thomas Everybody, Peter Anybody, and Joe Nobody were neighbors, but they were not like you and me. They were odd people and most difficult to understand. The way they lived was a shame.

All four belonged to the same church, but you would not have enjoyed worshipping with them.

EVERYBODY went fishing on Sunday or stayed home to visit with friends.

ANYBODY wanted to worship but was afraid SOMEBODY wouldn't speak to him. So guess who went to church — uh, huh — NOBODY.

Really, NOBODY was the only decent one of the four.

NOBODY did the visitation. NOBODY worked on the church building.

Once they needed a Sunday School teacher. EVERYBODY thought ANYBODY would do it. ANYBODY thought SOMEBODY would do it. And you know who did it? That's exactly right . . . NOBODY!

It happened that a fifth neighbor (an unbeliever) moved into the area. EVERYBODY thought SOMEBODY would try to win him for Christ. ANYBODY could have made an effort. You probably know who finally won him: NOBODY!

This little parable brings to focus again the fact that each of us is personally responsible for God's work. If we leave it for somebody or everybody or anybody, nobody will do it. Let's work till Jesus comes!"

HITHER and YON

The bulletin of Chilliwack, B.C., CRC carried a poem which I pass on:

WHAT GOD HAS PROMISED

God hath not promised skies always blue,
Flower-strewn pathways all our lives through.
God hath not promised sun without rain,
Joy without sorrow, peace without pain.

God hath not promised we shall not know
Toil and temptation, trouble and woe.
He hath not told us we shall not bear
Many a burden, many a care.
But God hath promised strength for the day,
Rest for the laborer, light for the way,
Grace for the trials, help from above,
Deep understanding and undying love.

And this is from Immanuel Calgary, Alberta, C.R.C., where a newsletter was received from De Gereformeerde Kerk of Randburg, South Africa. This excerpt was given:

"As u nie in die kerk is nie, ly u meteens grote schade. Som maar op: u bid nie saam met die gemeente nie; u luister nie na die prediking nie; u stem klin nie saam op in die psalmsang tot God se eer nie; u het geen deel aan die dankgebed nie; u gave ontbreek; u verbeur die uitgesproke seen. Saamgevat: u verwaarloos u amp. Is u nie suinig en jaloers op al God se geestelike gawes nie? Hoe kan ons dit willens en wetens verbeur?"

AN EMBARRASSING SITUATION!

Do we really need soothers in church?

PEPPERMINT versus CHEWING GUM. A serious problem has cropped up in that many parents permits their children to chew gum during church services. Being children, they are not too particular where they deposit the discards, which is usually on the floor, Church.

TRY IT

Bulbaraje was one of Israel's judges.
Solution of No. 28:

(Exclamation) — MARK

A STRONG REMINDER

At the time you are sitting down with this page open before you the amendments to the Labour Relations Act could very well still be discussed by the Ontario Legislature. The discussions began some weeks ago, but the debate promised to be a long and heated one. Mind you, this matter deals with nothing less than freedom of religion!

Moreover, the same government will have to decide whether or not to grant support to institutions of private education. This matter has to do with justice for all.

We realize that the way these crucial matters will be treated does not depend on small and weak men but on the Almighty God. That is why this time you find an urgent reminder to pray. Let us unite our hearts in ardent prayer and let us continue to do so during all the time the government will be involved in these important matters.

May God through the Holy Spirit guide the men responsible for any changes made or proposed. "Call on Me," He has told us, and He will help us out according to His Word.

STATUS QUO

This foreign phrase in our language is pure Latin, "the state in which." If it is used on occasion by one of our ecclesiastical meetings we should understand it as "The existing state of affairs."

CJL FOUNDATION'S DECADE-LONG STRUGGLE FOR FREEDOM APPROACHING CRITICAL STAGE!

On October 6, the Ontario Legislative Assembly began debating the Government's amendments to *The Labour Relations Act*. According to informed sources, the debate promises to be a long and heated one. Liberal and NDP critics warned Labour Minister Dalton Bales that adoption of the amendments would create widespread labour unrest and would be followed by a rash of bitter industrial disputes.

"It's badly prepared, not yet thought out and, unless the Government makes a number of radical changes, we will vote to reject this bill in principle," *Liberal labour critic Dante De Monte* told the Minister.

"It's a piece of legislation which very carefully, very deliberately, very calculatingly removes the right of free collective bargaining for vast sections of this province," newly elected *NDP Leader Stephen Lewis* said.

The Labour Relations Act amendments were introduced last June. They provide, among other measures, what has become known as the "charity clause." The amendment empowers the Ontario Labour Relations Board to exempt an employee who "because of his religious conviction or belief objects to joining a trade union or objects to the paying of dues or other assessment to a trade union." Such an exemption will apparently be granted only where equal payments are made to a registered Canadian charity. The Labour Board may designate the charity if the employee and the union do not agree. This charity clause will not apply to an employee who is already forced to contribute to an objectionable union or who is hired where a compulsory unionism clause is already in effect.

THE AFL-CIO/CLC UNION OFFICIALS ARE QUITE UPSET ABOUT THE "CHARITY CLAUSE." Some of them wrongly think it's "one sure way to beat down organized labour." The mass march in Toronto of angry unionists is meant to be a public demonstration to protest the proposed amendments.

Opposition MPPs were particularly incensed at Mr. Bales for indicating that changes were going to be made in *Bill 167*, but failing to tell Members what the changes might be. Despite repeated pleas from Liberal and NDP spokesmen to disclose contemplated alterations before the debate began, Mr. Bales refused to elaborate. He had said earlier, "I am planning, in the later stages of the Bill, to bring forward certain amendments designed to ensure that certain sections of the Bill do indeed mean what they are intended to mean. Certain other matters will remain under consideration during the course of this debate, and may be dealt with subsequently." When pressed to indicate if the changes would alter the main thrust of the Bill, Mr. Bales said that the Cabinet was in the midst of considering some amendments that might deal with the principle, but no final decision had been reached. He also confirmed reports that detailed discussion of the Bill would take place before the Ontario Legislative Assembly's Standing Committee on Labour "at the appropriate time."

The Lord willing, a Foundation delegation will appear before this Standing Committee on Labour to present a brief outlining why *Bill 167* is inadequate and should be revised so that it will more positively reflect the Christian norms for justice and liberty. Efforts are now being made to obtain permission to make submissions to the Standing Committee.

We felt obliged to forward the following open letter to the Ontario MPPs, a copy of which was sent to all Ontario news media as well.

IS JUSTICE DEAD IN ONTARIO INDUSTRY?

Honourable Member

Many Ontarians are asking whether justice is dead in the work-

places of Ontario, Canada's leading industrial province? They are troubled by the previously announced opening debate on the Government's proposed amendments to *The Labour Relations Act*.

They want to know if this move will have the effect of foreclosing any real debate on a full charity clause for all workers. They, like Professor Harry W. Arthurs of the Osgoode Hall Law School, want the charity clause to cover all who cannot conscientiously join or financially aid trade unions which do violence to their deepest convictions!

A number of these Ontarians, some of whose forefathers left other lands because of religious intolerance, are now asking whether they can remain in a society that does not restrict totalitarian forces. Must they seek a place to live according to their values outside Ontario because its Legislature refuses to enact the minimal requirements of justice in the places where they earn their daily bread!

These Ontarians will not settle for a mere token justice: a charity clause that applies only to men of conscience hired before a compulsory unionism agreement goes into effect. They want at least the minimum of justice: a full charity clause. Even this they regard as a compromise, knowing that a Labour Relations Act which does not guarantee multi-union representation for the plurality of commitments in Ontario is at best only a step toward full justice.

A token? A step? Full justice? Which will it be? Many Ontarians want an answer from the Legislative Assembly because in that answer they will know the answer to the larger question, "Where do we go from here?"

In addition, we sent these key people a copy of the Foundation's brief entitled "Must the government be ashamed into action?" which was first presented to the members of the Ontario Cabinet and the Progressive-Conservative Caucus on May 13, 1970, as well as a copy of an article that appeared in the July 13, 1970 issue of the *Toronto Daily Star*, in which your executive secretary explained the Christian view of freedom of association and the urgent need for replacing the present "adversary system" by a radically different, genuinely cooperative arrangement, whereby differently-motivated trade unions, together with management, will positively seek to do what is in the true interest

of all concerned on the basis of right, not might.

Of course, copies of our submissions to the Standing Committee on Labour will also be sent to the MPPs and the media people. In addition, we will issue appropriate news releases. The Christian Labour Association of Canada is also actively campaigning and will be submitting its own briefs and literature.

As written, the charity clause is an instance of "tokenism." Many politicians will vote for it in its present form merely to take the steam out of the Christian movement for full freedom of association under a multi-union representation system.

Particularly Osgoode Hall Law School Professor Harry W. Arthurs' contention that the Government should give "full recognition to the conscientious objection principle," and should therefore allow all workers who cannot in good faith support a certain union as a condition of employment to pay the equivalent of union dues to charity instead, has had considerable impact.

Labour Minister Dalton A. Bales has reportedly let it be known that the scope of the proposed charity clause should perhaps be broadened so that it will cover all workers.

Liberal Leader Robert F. Nixon has not yet decided what he should say, but there are indications that he is not entirely happy that only a limited number of people will benefit from the suggested charity clause. A Foundation delegation will probably meet with the Liberal Caucus in the near future. Also, Mr. Nixon will be issuing an official statement soon.

NDP Leader Stephen Lewis informed us personally that he would vote in favour of the amendment introduced by Mr. Bales. However, it is not yet known what the NDP Caucus decided.

As things now stand, the NDP-supporting Ontario Federation of Labour, in particular its construction union affiliates, are unalterably opposed to the amendments. In a 20-page brief to the Minister of Labour, the OFL claims the charity clause is "the thin edge of the wedge" which would supposedly be "causing chaos in the workplace" and would destroy "the concept of one bargaining agent for each bargaining unit." The OFL considers it to be "a departure from our traditional method of majority rule." Obviously, the OFL has an absolutistic understanding

of majority rule and cares little about the legitimate civil rights and liberties of minorities as they are guaranteed in *The Ontario Human Rights Code* and *The Canadian Bill of Rights*.

WE DEEPLY BELIEVE THAT IT IS OUR CHRISTIAN RESPONSIBILITY TO SPEAK OUR MIND IN THE URGENT NEED FOR FREEDOM OF RELIGION IN LABOUR RELATIONS. That is why we have asked two thousand Ontario church leaders to encourage their parishioners to express their Christian views to the political powers-that-be. In the church bulletins of October 11 and 18 people were kindly asked to express their concern for justice and liberty and to urge their neighbours, friends and relatives to do likewise.

We hope that hundreds upon hundreds will take time out to write simple, straightforward letters to Messrs. Robarts, Bales, Nixon, Lewis and other Ontario MPPs. These letters can be of decisive influence. They certainly have been in the past! Anything that you can do to promote a huge write-in campaign in your immediate area will be deeply appreciated. Letter-writing sessions could be organized in various people's homes, in schools, and in churches. Especially the young people should be urged to speak their mind as well. We trust that you will do your share, too!

In addition, we would appreciate it greatly if you as well as other informed friends in your immediate area would make it a point to visit your riding's MPP and speak to him about the urgent need for full freedom of association. (1) so that everyone can freely support the trade union of his choice, and (2) so that no worker is compelled to join or help finance a labour organization whose politics he cannot in good faith endorse. From what we have been able to discover, quite a few MPPs are open to the argument (1) that in our free, pluralistic society no one religion, viewpoint, movement or organization should be given monopoly powers and (2) that all groupings, whether they be Christian or otherwise, should enjoy legal equality of association and employment opportunity.

WOULD YOU KINDLY MAKE IT A POINT TO CONTACT SOME OF YOUR ACQUAINTANCES IN THE COMMUNITY WHO MIGHT BE EXPECTED TO GIVE YOU A HAND NOT ONLY IN ORGANIZING AN

EXTENSIVE LETTERWRITING CAMPAIGN BUT WHO MIGHT ALSO BE PREPARED TO PAY A PERSONAL VISIT TO YOUR AREA MPP? It is most important that the MPPs receive as many visits as possible. They must be impressed with our Christian concern for justice and liberty. Please impress upon them that we are neither anti-union nor anti-management, but that we are vitally interested in the Government seeing to it that all citizens enjoy the same privileges under the law. In short, please emphasize the positive meaning of our Christian witness. We want a place to stand as a Christian community in the workplaces of Canada, alongside all the other communities, in order to articulate God's Word for a new, life-giving way of work. That's why many prefer a Christian labour movement; that's why we need a Christian movement in management.

IT MUST BECOME ABUNDANTLY CLEAR THAT AS CHRISTIAN CANADIANS WE ARE TRULY INTERESTED IN THE WELL-BEING OF ONTARIO AND OF ALL ITS RESIDENTS, INSTITUTIONS AND ORGANIZATIONS.

It is our daily prayer that the Ontario Government will exercise

its God-given responsibility by doing justice and safeguarding liberty. May Ontario truly become a place to stand, to choose and to work in freedom. And may the rest of Canada soon follow suit!

We count on your continuous aid in the Foundation's on-going struggle for freedom of religion in union support. We need it! One western member put it this way:

"Enclosed herewith ten dollars toward your worthwhile efforts in bringing order and justice in the field of labour. You are doing a great job and I commend you and your actions and steadfastness. We here in B.C. are constantly harassed and ordered around by these so-called neutral unions. I rejoice in your accomplishments in Ontario and I hope that someday we will see the beginning of the end of compulsion and 'AFL-CIO subcontractors only' clauses. My ten dollars is a mere drop in the bucket, and I realize that great sums of money are needed to fight these capitalistic giants. Please keep sending your literature, let us all carry a little and care a little and see this fight to the finish."

How about it?

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